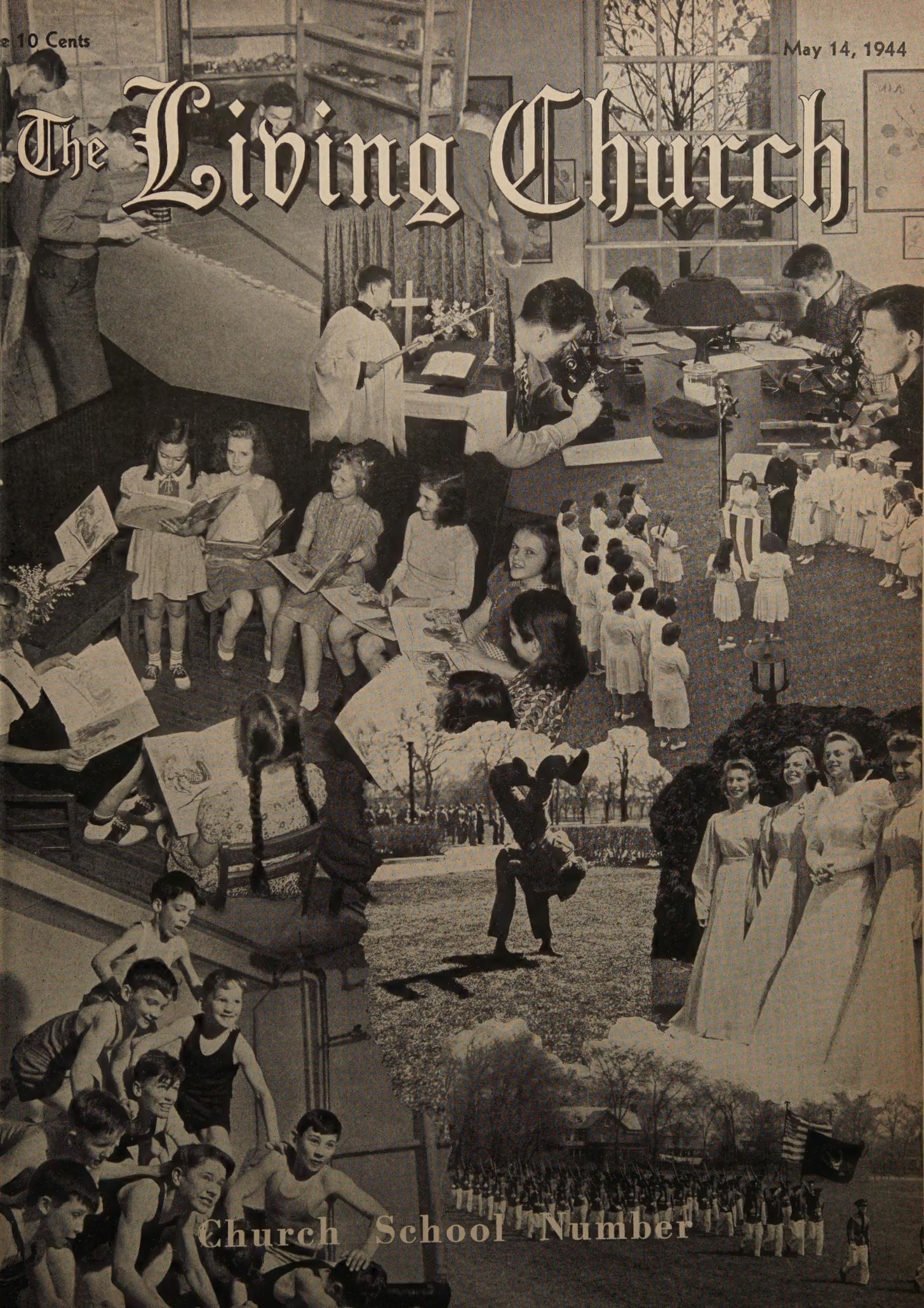


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May 14, 1944

# The Living Church

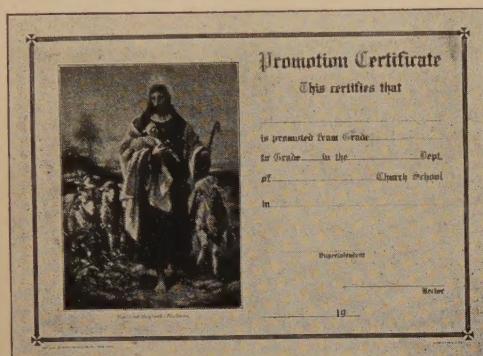


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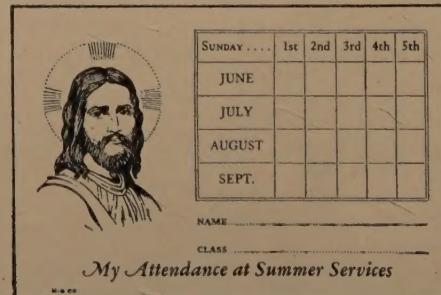
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## Novena

TO THE EDITOR: May I take this opportunity to enlist the interest and the prayers of your readers in the approaching covenra for the Increase and Development of Religious Life, to be observed from Ascension Day, May 18th, until Whitsunday, May 28th. This Novena has been observed for some years past in England in the month of December, but within the last two or three years the time of its observance has been transferred to Ascensiontide. I feel that the covenra is not as well known or as widely observed in this country as it should be, and am therefore asking that religious communities, and their associates especially, together with all friends and well-wishers of the religious life, plan to take some part in the observance this year if possible. Priests who are sympathetic to the ideals of the religious life would do well to preach a sermon setting before their people the place of our religious communities in the life of the Church. Leaflets containing one scheme of prayer for the observance of the Novena may be obtained free, by writing to the Secretary of Publications at 980 Memorial Drive, Cambridge, Mass.

Signs are evident on all sides that the life and work of our religious communities is being more and more valued by the Church at large. Calls upon our communities for help in various ways are on the increase, but the religious cannot undertake the work now opening up before them unless there is a large increase in vocations. I venture, therefore, to enlist the prayers of many for this Novena for the Increase and Development of the Religious Life in our Communion.

(Rev.) GRANVILLE M. WILLIAMS, SSJE.  
Cambridge, Mass.

## Church Unity

TO THE EDITOR: In your issue of April 16th you reproduce an editorial from "Church Management" on Constructive Church Unity which you seem to approve. I am no competent critic, and none too good a Churchman. But I am interested in Church unity. The editorial seems to me to encourage Church divisiveness rather than unity.

The closing paragraph of the editorial has this, which seems to me to be sound: "The greatest thing any one Church or denomination has is Christian love which begets tolerance." With this I fully agree. "May the spirit that was in Jesus be in us," I once heard a Unitarian preacher pray. Was the spirit that was in Jesus "Methodist, Baptist,

## Cover Illustration

Available space on the cover page is hardly sufficient for a depiction of the varied activities of the Church's schools. Scenes shown include: Boat-building at Christchurch School, Christchurch, Va.; biology laboratory at Choate School, Wallingford, Conn.; acolyte lighting altar candle at Patterson School, Legerwood, N. C.; beginners' French class, St. Katherine's School, Davenport, Iowa; flag award, All Saints', Sioux Falls, S. D.; commando training at Shattuck School, Faribault, Minn.; May queens at Carleton College, Northfield, Minn.; a human pyramid, Breck School, Faribault; passing in review at Deveaux School, Niagara Falls, N. Y.

Presbyterian or Episcopal"? Then why the insistence upon "denominational heritages"? Says the editorial: "The goal of denominational merger is to conserve the good things of each." Now what are the good things of each? The "doctrines," the inheritances, the traditions of Methodist, Baptist, Presbyterian, Episcopalian, were these taught by Jesus?

The editorial says: "Church unity should recognize the historic backgrounds and basic convictions of the various denominations." The basic conviction that Jesus taught was love. If the denominations could forget their traditional historic backgrounds so far as to make love the animating motive would it not then be possible for "brethren to work together in unity"? But if "sectarian backgrounds" is "good leadership" then where does Church unity come in?

If traditional divisiveness could be forgotten (*i.e.*, denominational inheritances) could not all who love God and their fellowmen, as Jesus taught, worship together and could there not be real Church unity?

DANIEL E. WILLARD.

Nebraska City, Neb.

## Editor's Comment:

Our correspondent is 100% right in feeling that to uphold denominational peculiarities for their own sake is to be condemned. But the ideas which cause division among the churches are not peculiarities—they are sincere convictions about what Christ and the Holy Spirit demand of the Christian and of the Church. To "sacrifice" what one believes to be the teaching of God may lead to unity, but it cannot lead to Christianity; for truth is quite as basic to Christianity as love.

## "Lincolnesque Simplicity"

TO THE EDITOR: "Tell it not in Gath; publish it not in the streets of Askalon," but in your able editorial describing the consecration of Bishop Dun there was written the "Lincolnesque simplicity" of our Presiding Bishop.

Shades of Thomas Jefferson! Are you not aware that from Monticello heights was fashioned an architecture and tradition, whence the sons of old Virginia have ever worn the livery of "Jeffersonian simplicity." (Rev.) FRANCIS A. COX.

Pittsburgh, Pa.

## The Kalendar

TO THE EDITOR: I am sure that all those who agree with the splendid article on "Our Thin Kalendar" by the Rev. William M. Hay in the April 23d issue of THE LIVING CHURCH, will be interested in the book of "Collects, Epistles and Gospels for the Lesser Feasts according to the Calendar set out in 1928" (for the English Church) arranged by W. H. Frere, and published by the S.P.C.K. in 1938.

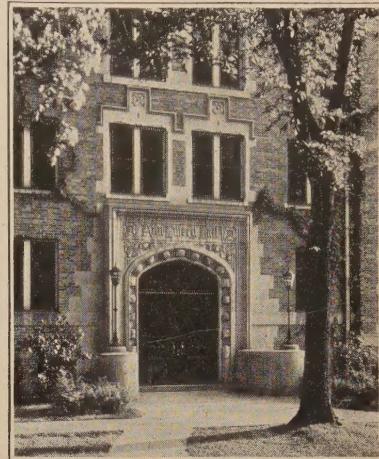
It is a great improvement on the "proper" for these days provided in various Anglican missals. The collects read like Prayer Book collects, telling something about the saint commemorated, and applying it to the present. And the Epistles and Gospels, a different one for each day, are amazingly appropriate, and avoid the monotony of using a "common."

Here is an example, taken at random, for St. Cuthbert, Bishop of Lindisfarne, March 20th:

"Almighty God, who didst call Saint

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# STRICTLY BUSINESS

THE CHURCH SCHOOL essay contest, the winners of which are represented in this issue, was successful beyond our dreams. It is amazing how much interest was stirred up in Church School composition classes. There were 73 entries and, according to the judges, a very surprising number showed good solid thought. This was true of the also-rans, as well as the winners. As a result the judges had some difficulty in making a decision. Obviously, the essays are the best possible recommendation for our Church Schools.

The LC staff, as a result of the success of the essay contest, is already in the midst of plans for an enlarged contest next May.

\* \* \*

THE MAN OF ALASKA, Bishop Jenkins' biography of the late Peter Trimble Rowe, came in for attention when the April issue of *Bookbinding and Book Production*, a trade journal, pictured the volume in The Bookmaking Parade and commented: ". . . shows much originality and success in solving problems of format. . . . The result is excellent balance, good even clarity, brilliance, and an inviting mood." Comments on the format of the book have come to both publisher and author from U.S. readers of course and also from readers in England and the Pacific.

\* \* \*

THE LIVING CHURCH, in its last fiscal year, which ended April 30th, didn't suffer a financial loss. Since this negative situation occurred only once before in the last ten or twelve years, it's news, news, news, and the LC staff are singing it to the tune of "It's love, love, love!" The fact that there was no loss was largely due, of course, to the fine support the magazine received in the way of contributions from its readers.

\* \* \*

HAROLD C. BARLOW, sales manager of Morehouse-Gorham, was injured May fifth as he rode from his home in Mamaroneck to the M-G office in New York. Some Harlem urchin heaved a large stone through a New York and New Haven train window. It caught Harold on the ear, and glass cut him about the cheek, ear, and eye. Fortunately the eye wasn't injured but five stitches had to be taken in the ear. Harold is back at the office now, and the bandages are gradually coming off.

*Leon McCaney*

Director of Advertising and Promotion

Cuthbert from following the flock to be a shepherd of thy people: Mercifully grant that, as he sought out the erring, even in remote places, so we, caring for the careless and the lost, may, after his example, win souls unto thee; through Jesus Christ," etc.

For the Epistle, Ezekiel 34:11-14. For the Gospel, St. Matt. 18:11-14. Both on the "shepherd" theme.

(Rev.) MORTON C. STONE.

Bronxville, N. Y.

## Christian Veterans' League

TO THE EDITOR: I have just read a note in THE LIVING CHURCH for April 9th about a Christian Veterans' League. The article is on page 11. Apparently there has been some misunderstanding in regard to this news item. I feel sure that no spokesman for the Service Men's Christian League has suggested that "a League of Christian Veterans will be formed after the war, which will involve a continuation of the present Service Men's Christian League." Indeed, we have taken great pains to point out that the Service Men's Christian League is something for use only within the Service. Whether or not it continues after the war, depends solely upon the size of our Army and Navy.

It is true, however, that a number of servicemen have written to us, suggesting that the League be the nucleus for a Christian Veterans' Organization. These suggestions from servicemen have come to us quite spontaneously, but our National Council has never looked with favor upon this.

I thought you would want this information, because I am sure this news release gives the wrong idea.

IVAN M. GOULD,

General Secretary,

Service Men's Christian League,  
Philadelphia.

## Purgatory

TO THE EDITOR: I want to thank you for publishing the deeply moving article, "Purgatory: A Hope and an Escape," by the Rev. William M. Hay. It had not occurred to me that it might be misunderstood in our Church, especially at the present time.

K's mother already knew our Lord Jesus Christ's work of Redemption, as all we Churchpeople do. What she didn't know was that it extended out beyond this earthly life in a hospital for all recoverable souls. Her fear was that her son was hopelessly lost and that it was useless to pray for him any longer. It was this fear that Fr. Hay had to deal with—not ignorance of the other facts of Christian teaching. So, too, his article deals with this one apparently forgotten point and a summa of Christian Theology would have been out of place in it.

It is a very common Protestant idea that the state of one's soul at the moment of death determines its eternal destination. The assumption is that we each know the state of our own souls at any given moment. My own personal experience convinces me that we do not.

My father, who was a staunch and devout Presbyterian, was greatly comforted in his later years by what he called "the larger hope," which he had found explained in some Presbyterian minister's writings. This was remarkable since the Westminster Catechism expressly states that the soul at death goes immediately to its final state, the elect being instantly made perfect at death. I owed my own first questioning of this to a Presbyterian minister who was one of my teachers in college. In answer to some remark of mine, he asked if merely dying

could make such a great change in one's soul. I had to agree that it didn't seem probable. Most of the Christians I knew felt that a sudden death was a very great tragedy. The eulogies of the Protestant "funeral sermon" are the minister's attempt to comfort the bereaved. They seldom fool anyone else.

The confirmation instruction I received, as it happened, was by an Anglo-Catholic—fortunately for me in the light of later events. He explained the Catholic teaching of an intermediate state and taught that we should pray for the dead.

The time came when I found my only comfort in praying for the dead. I had a sister who was devoutly religious but emotionally very unstable. She was an ardent Churchworker and active in social service. Her intentions were of the best; but she was often tripped up by anger and longing for revenge. When her health failed and worries beset her, she became melancholy. She ended by committing suicide. Definitely, she was on the wrong side of the line when she died. Like K., she was not ready for the Beatific Vision, yet she had back of her a lifetime of religious devotion and service—and longing for God.

The "gospel of work" as commonly understood is a strawman bogie. Didn't Luther invent it? There is no such idea in Catholicism. St. James said, "Faith without works is dead." Luther called it "an epistle of straw" for that reason. The Catholic idea, as explained to me—and this goes for Romans as well as Anglicans—is that *faith produces works*. Works are the *evidence of faith*, even though that faith may be unconscious. Faith and works are complementary to each other and not antithetic as Luther represented them—the outward and visible sign and the inward and spiritual grace.

Now about the doctrine of purgatory—our two creeds in common use state: "He descended into hell" (the place of the dead). St. Peter in his first epistle tells us that Our Lord, in the interval between His Death and Resurrection, "preached to the spirits in prison." Our Lord's own words to the penitent thief were: "This day shalt thou be with me in Paradise." He does not use the word for "Heaven." According to the creeds and St. Peter, He did not go into Heaven on that day, but into the "place of the dead," which was where the penitent thief must have gone also. Hence, I am forced into the belief that the doctrine of a "purgatory," an "intermediate state," a "larger hope," is scriptural and a part of the Holy Catholic Faith from its very beginning.

MARY CARNAHAN HILL.

Felton, Del.

# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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(On leave for service with U. S. Marine Corps)	
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

FIFTH (ROGATION) SUNDAY AFTER EASTER

## GENERAL

## BISHOP CARRUTHERS CONSECRATED

## 10th Bishop of South Carolina

More than 1,000 people gathered in the Mother Church of the Carolinas, St. Philip's, Charleston, on May 4th to see the Presiding Bishop and 11 other bishops lay their hands on the Rev. Dr. Thomas Neely Carruthers to consecrate him 10th Bishop of South Carolina.

In the colorful procession beginning at the parish house were Citadel Cadets carrying the Church Flag, the National Flag, and the State Flag, the Presiding Bishop, other bishops from various parts of the country, visiting clergymen, clergy and lay officials of the diocese, the combined choir of all Episcopal churches in Charleston. Both White and Negro churches were represented in the congregation and the procession.

Opening his address with a comment about his 12 year association with Dr. Carruthers, Bishop Quin in his sermon spoke of the work of a bishop, comparing him to a "good shepherd who breaks the trail for his sheep; who protects and feeds them, knows them by name, and stays with them; a diocesan who would mold into one compact loyal family the followers of God; one who is concerned with the progress of the whole Church; a soldier of Christ, in the front line bearing witness against the forces of evil; and champion of the Church of God, fighting for Christian unity, but not for any compromise that will reduce the Church to the level of a fraternal organization, an ethical culture club, a pauper's union or a literary organization, believing, and if



CONSECRATION OF DR. CARRUTHERS: St. Philip's, where the service was held, was founded in 1670, the same year as the city of Charleston.

necessary, dying for his belief. The Church does not expect a bishop to be an expert in economics, science, medicine, or education, but he must teach the Word and the Work of God."

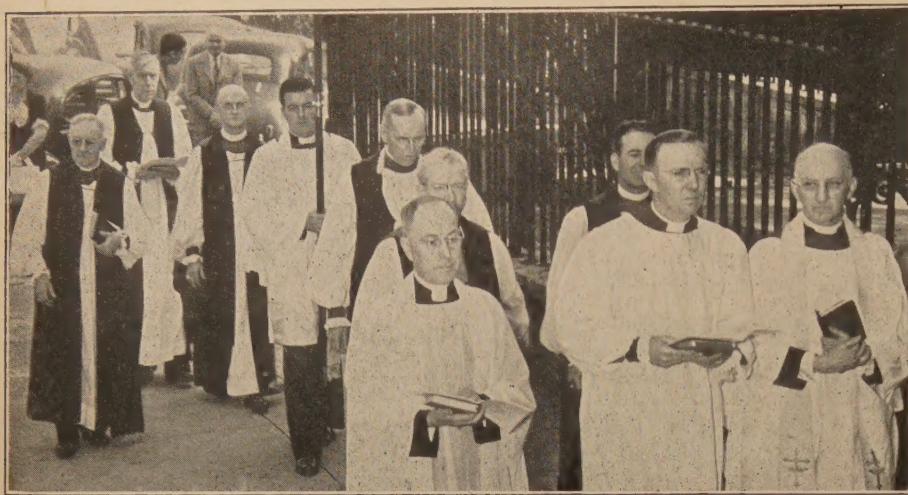
Dr. Carruthers was presented by Bishop Jones of West Texas and Bishop McKinstry of Delaware. Bishop Juhan of Florida read the Litany, and the attending presbyters were the Rev. Messrs. J. Francis McCloud, Prentice A. Pugh, both of Nashville, Tenn. Serving as co-consecrators with the Presiding Bishop were Bishop Maxon of Tennessee and Bishop Thomas, whose successor as Bishop of

South Carolina, Dr. Carruthers becomes. Other bishops taking part in the laying on of hands were Bishops Barnwell of Georgia, Jackson of Louisiana, Phillips of Southwestern Virginia, McKinstry of Delaware, Quin of Texas, Gravatt of Upper South Carolina, Jones of West Texas, Dandridge, Coadjutor of Tennessee, and Juhan of Florida.

Testimonials were read by the Rev. W. B. Sams, rector of Christ Church, Mount Pleasant, S. C.; General C. P. Summerall, president of the Citadel and member of the standing committee; the Rev. H. D. Bull, rector of Prince George

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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PROCESSION: At the rear is Bishop Tucker; next in order are Bishops Maxon and Thomas, Rev. L. A. Taylor, Bishops Quin, McKinstry, and Jones, and the Bishop-elect with the Rev. Messrs. Pugh and McCloud.

Parish, Winyah, Georgetown; the Rev. Dr. F. W. Ambler; and Judge R. W. Sharkey. The Rev. Dr. William Way, rector of Grace Church, Charleston, was master of ceremonies; the Rev. Guy H. Frazer, New York, served as registrar.

The family of Dr. Carruthers and representatives from his former parishes who had come to pay him tribute were seated in the front of the church. They included Mrs. Carruthers; their son, Thomas Carruthers, jr.; Mrs. Louise Carruthers Campbell, sister of Dr. Carruthers; Mrs. Ewing Everett of New York, sister of Mrs. Carruthers; Mr. and Mrs. Charles Nelson, representing the congregation of Christ Church, Nashville; Captain and Mrs. Sydney Bailey, of Trinity Church, Houston, where Dr. Carruthers served for six years. Dr. and Mrs. Carruthers' younger son, Ewing, age four, was not in the family pew, but sat in the back of the church with friends.

Dr. Carruthers was elected last January 18th. He had been rector of Christ Church, Nashville, and previously had been rector of St. Peter's, Columbia, Tenn., and of Trinity, Houston, Tex. He was born in Collierville, Tenn., June 10, 1900. His degrees of B.A., B.D., and D.D., are from the University of the South, Sewanee, Tenn., and his Master's degree is from Princeton. He is married to the former Miss Ellen Douglas Everett. They have two children.

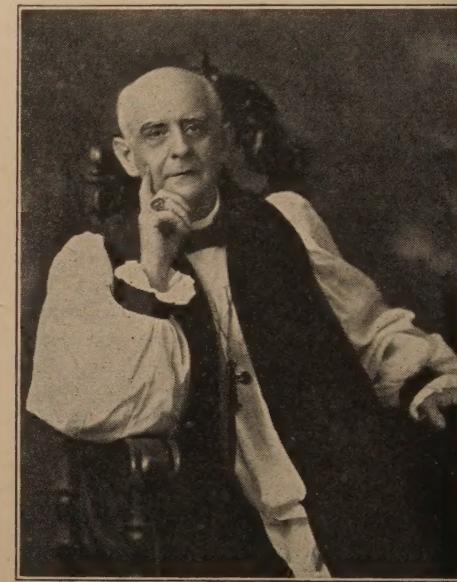
#### GIFTS

The congregation of Christ Church, Nashville, gave Bishop Carruthers his episcopal ring. His pectoral cross is from Trinity Church, Houston. Several sets of vestments were given him by organizations and individuals of his former parishes. Bishop's books were given by St. Andrew's, Collierville, Tenn., where he was baptized and confirmed, and by the clergy of Nashville.

After the service a luncheon was given in honor of the Presiding Bishop and Bishop Carruthers, with short speeches by General C. P. Summeral, Mrs. Frank A. McLeod, president of the diocesan Woman's Auxiliary, Capt. Sydney S. Bai-

Kalley of Brooklyn, N. Y., and Miss Mary Morris, Miss Juliet Morris, and Mrs. Charles Cotesworth Pinckney, all of Richmond, Va.

Having been ordained deacon in 1896 by Bishop Dudley of Kentucky and priest in the same year by Bishop Garrett of Dallas, he started his ministry as assistant at St. Matthew's Cathedral, Dallas, Tex. In 1898 he went as curate to St. James' Church, Brooklyn, N. Y., and in 1901 became dean of St. Mary's Cathedral, Memphis, Tenn. From 1916 to 1920 Bishop Morris was rector of Grace Church in Madison, Wis., and it was from this parish that he went to Panama as its first missionary Bishop. He was elected at the General Convention of 1919 and was consecrated in his own parish church in Madison by the Rt. Rev. Daniel S. Tuttle, D.D., the then Presiding Bishop, on February 5, 1920. Co-consecrators were



#### Rt. Rev. James Craik Morris Dies

By the Rev. SIDNEY L. VAIL

The Rt. Rev. James Craik Morris, D.D., former Bishop of Louisiana, died May 5th from a heart ailment in Sewanee, Tenn., where he has resided since his retirement in 1939.

Born in Louisville, Ky., June 18, 1870, the son of John Hite Morris and Fanny Craik Morris, he was educated for the most part at Sewanee, where his high school work was done in the old "Sewanee Grammar School." In 1890 he graduated from the University of the South with the degree of B.Litt. Bishop Morris received his M.A. degree the following year, and in 1915 his alma mater conferred upon him an honorary D.D. degree. He also studied law at the Louisville Law School and in 1892 received the LL.B. His work in preparation for the priesthood was done at St. Luke's Hall, Sewanee, under Dr. William DuBose, and at the General Theological Seminary in New York City. There he studied theology under Dr. G. H. S. Walpole.

In 1900 he married Edith Garland Tucker of Dallas, Tex., who survives him. They have three children, Edith Nelson Morris of Sewanee, Mrs. Howard B. Wells of New Orleans, and James Craik Morris, jr., of Delaware. He is also survived by four sisters, Mrs. Frederick

BISHOP MORRIS: His secret was quiet perseverance.

Bishop Gailor of Tennessee and Bishop Knight of Cuba. The presenters were Bishop Webb of Milwaukee and Bishop Griswold of Chicago. Bishop Morris had been president of the standing committees of Tennessee and Dallas and had served as clerical deputy in the 1910 and 1913 General Conventions.

As a Bishop the Rt. Rev. James Morris served in the Panama Canal Zone and adjacent parts of Colombia. He was at one time Bishop in charge of Haiti. After 10 years in the tropics he came to Louisiana, having been elected on the first ballot to succeed Bishop Sessums in 1930. In 1939 he retired on account of ill health. Since then he has resided at Sewanee, Tenn.

The funeral services, conducted by Bishop Jackson, were held at All Saints' Chapel of the University of the South on May 6th, and the body was laid to rest in the beautiful little mountain cemetery at Sewanee.

Bishop Morris was not only a great prelate, but an author and musician of note. He was author of several widely-read religious books and was an authority

in music. His knowledge of music proved great value to the national Commission on the revision of the Hymnal, of which he was a member. He frequently conducted his own choir, and played the organ on many occasions. Even as a bishop, he would sometimes act as organist, conduct the services, and preach the sermon.

Few realize the full extent of the great service to the Church in Louisiana which Bishop Morris gave. He found a diocese badly disorganized and handicapped by a heavy burden of debt. He left it debt free, with a good beginning of an endowment, and ready to march forward again in the work of Christ on earth. The great progress of the diocese in more recent years has been largely made possible by the past accomplishments of Bishop Morris. Much of his magnificent work did not bear fruit until after he gave up his active leadership. He was always winsome, patient, and hopeful, always striving after an ever more abundant spiritual life throughout the diocese. To his clergy he was a true pastor and faithful friend, always sincerely sympathetic to all in real need—a real father in God.

Bishop Morris was an outstanding example of tender charity and steadfast faith. He won many by his gentleness of manner. The secret of his strength was in his sane reasonableness and quiet perseverance. Very often the burden was heavy indeed, and at times he seemed to reach the boundary line of overwork, but he went on his way with a feeling of assurance that does not fear the consequences. Diocesan worries frequently weighed him down, but his consecration and loyalty to his Lord made him equal to every task as he pressed forward with confidence in His divine leadership. Dr. Morris was a good Catholic doctrinally, a loyal Churchman, and his preaching was often filled with spiritual power. He was a gentleman of the highest quality, and always great in soul.

## Bishop Rhea Receives Honorary Degree

The honorary degree of S.T.D. was conferred on Bishop Rhea of Idaho by Bishop Budlong of Connecticut, president of the board of Berkeley Divinity School, Bishop Rhea's alma mater. The event took place in the Chapel of St. Luke of the Berkeley Divinity School, New Haven, Conn., in the afternoon of April 22d at a special service.

The degree was awarded by the trustees of the school two years ago, but this was the first occasion on which Bishop Rhea could spare the time from his work to receive the award.

## ANGLICAN RELATIONS

### The Archbishop of York Visits Toronto

On May 1st, His Grace, the Archbishop of York, Primate of England, arrived in Toronto from Chicago. His first public appearance was at Evensong at St. Paul's

Church that night, when the church, which usually seats 3,000, was filled to capacity and other hundreds were unable to gain entrance. His Grace spoke very simply and limited his address of half an hour to "The Work of the Anglican Church in Britain During the War."

While little or nothing is being done about reunion, there is an increasing co-operation amongst all communions, His Grace said. It is significant also that Anglican and non-conformist clergy have accepted the five principles laid down by the Pope for a just peace.

### ADDRESS TO CLERGY

On the morning of May 2d under the auspices on the Canadian Committee of the World Council of Churches, His Grace spoke to a large gathering of non-Roman clergy on "Our Duty in War Time," which he summed up as follows:

1. To call on the people to pray, providing means by open churches, teaching them how to pray, not only on special days, but regularly and in simple language.

2. To keep the ideal of the nation, preserving freedom for all mankind, seeing God's purpose in fellowship between nations.

3. To carry out the Church's mission of consolation by precept and example and teaching definitely that there is a life beyond the grave.

The Archbishop requested that he be asked questions on any subject, and for over half an hour was literally bombarded with questions to which he replied briefly but informatively.

### THE NECESSITY OF FORCE

At a luncheon meeting with the Canadian Club the Archbishop spoke at some length on the necessity of force or the threat of force to secure a lasting peace. He said, "There is nothing wrong in force itself. It can be used evilly and it can be used rightfully. The judgment we pass on the use of force must depend on the way it is used. It can be used for the preservation of freedom for the human race. To speak of peace without force is merely to speak of a dream in this present world."

### CANADIAN-SOVIET FRIENDSHIP

On the night of May 2d His Grace addressed an audience of 6,000 in the Toronto University Arena on the subject of his visit to Russia, stressing the vitality of the Russian Orthodox Church and the freedom of religion to all. The colorful figure and the fervant and enthusiastic address of the Metropolitan Benjamin, the official representative of the Russian Orthodox Church in North America, added an unforgettable touch to a memorable meeting.

The Archbishop of York on May 3d left Toronto to address meetings in Ottawa and Montreal.

## ROGATIONTIDE

### Rev. Clifford Samuelson's Talk on Rogationtide

"Today, when man is calamitously devastating the Lord's holy earth, it is time-

ly to stress a religious observance of penitence and to offer our supplications for the blessings of the fruits of the field," writes the Rev. Clifford L. Samuelson, associate secretary in the Division of Domestic Missions, in his Rogationtide message to the clergy. The Rev. Mr. Samuelson is in charge of rural work, and his statement in part is as follows:

"Rogationtide with its reminder that 'the earth is the Lord's' has three deep meanings for today which penetrate far behind the threefold frequent headlines of new battlefields, industrial mass production, and charters of democracy issuing from conferences of world leaders.

"First of these is that in the scouring of the earth by war man does violence to God not only in the human slaughter but in the destruction of the earth itself. . . . Man destroys in an instant the soil that God has taken centuries to create.

"The second is that the whole war effort and establishment of a lasting peace depend in a real sense on agriculture. . . . Agricultural production underlies industrial production. . . . Also, food is an essential not only for our fighting forces, and we cannot escape our responsibility to be the breadbasket for a famine-stricken world.

"The third is that, if democracy is to be preserved, it will not be on the battlefield nor in peace conferences but in rural community life. Social students point out that the seed-bed of American democracy is the cracker-box round table, the town hall and community council. . . .

"The observance of Rogation Day has its inception in a calamitous community situation, the devastation of the city of Vienne in Gaul, in the middle of the fifth century, by earthquakes, fire, rioting, and looting. The Bishop, Mamertus, called the people to observe a solemn fast and public supplication as atonement for their misdoings and to establish right relationship with God. . . .

"Today, when man is calamitously devastating the Lord's holy earth, it is timely to stress a religious observance of penitence and to offer our supplications for the blessings of the fruits of the field. In doing so we shall become aware that behind the war headlines is the threefold truth that 'the earth is the Lord's' and man is not to destroy nor exploit it but nurture it; that agriculture underlies all our life and production; and that the preservation of the Church and democratic society depends on vital Christian rural community life."

## METHODISTS

### General Conference Supports Nation's War Effort

Rejecting a majority report that reaffirmed the Methodist Church's anti-war stand of four years ago, delegates to the General Conference, meeting in Kansas City, Mo., voted on May 5th, after five hours of heated debate, to support the nation's military efforts, because "God Himself has a stake in the war."

In reversing action taken in 1940, which

stated that the Church would "not officially endorse, support, or participate in war," ministers voted 170 to 169, and the laity, 203 to 130.

Addressing itself to the question, "Must the Christian Church condemn all use of military force?" the minority report said: "In this country we are sending over a million young men from Methodist homes to participate in the conflict. God Himself has a stake in the struggle and He will uphold them as they fight forces destructive to the moral life of man. In Christ's name we ask for the blessing of God upon the men in the armed forces and we pray for victory. We repudiate the theory that a state, even though imperfect in itself, must not fight against intolerable wrongs.

"While we respect the individual conscience of those who believe that they cannot condone the use of force, and staunchly will defend them on this issue, we cannot accept their position as the defining position of the Christian Church," the report emphasized. "We are well within the Christian position when we assert the necessity of the use of military forces to resist aggression which would overflow every right which is held sacred by civilized man."

"We must face the fact that the victory itself will be judged by the use we make of it. Our treatment of men and women in the enemy countries in the postwar world must be in harmony with those principles for which we fight. We must assert for every person in the world, of whatever race, color, or nation, those very rights which we prize for ourselves. In the hour of victory our Christian loyalties will meet their supreme test."

Action taken at the General Conference included the following:

Approval of a campaign to raise \$25,000,000 for an extensive postwar reconstruction program, to be known as a "Crusade for Christ."

Approval of action of Protestant leaders in objecting through the Federal Council of Churches to the Selective Service ruling on non-deferment of pre-theological students.

Approved unanimously wartime prohibition.

Asked that conscientious objectors be given work of "greater social significance." Agreed to allow churches and annual conferences to contribute to their support.

## PRESBYTERIANS

### Richmond Churches Warn Against Prohibition Legislation

★ The East Hanover Presbytery of the Southern Presbyterian Church made the front page of both morning and evening papers in Richmond, Va., when it adopted the report of its committee on moral and social welfare, cautioning the Church against putting itself behind legislation such as prohibition.

The report stated, "Once more, for the Church to get out and officially mount the soap box, so to speak, for prohibitive liquor legislation—making that para-

mount and primary—is to forsake the Master's spiritual method of changing men for a very inferior way.

"To be sure, no thoughtful person, it seems to us, can doubt that, like every other business that tends to get out of hand, the liquor business will need to be regulated. It may even need, like a lawless criminal, to be legally suppressed. But when that needs to be done, it should be done by public-spirited citizens, as citizens who, of whatever spiritual persuasion, have seen the menace and concertedly set about to overcome it.

"In this age of Hitler and Tojo, we commonly think of dictatorship as a way of life, a spirit, that appeals to and is practiced by bad men alone. As a matter of fact, the dictatorial spirit is a very subtle disease that besets good men and bad men alike.

"Indeed, the more sure a man becomes certain that he is a good man, and that what he believes is right, the stronger the temptation to feel that he has the right to impose his beliefs on others.

"But most of us nowadays, we believe, would agree, that dictatorship, even by a good man, or a good organization, is wrong; and for that reason, when the Church goes out in its organized, official capacity, to get all its personal standards of conduct written into social law, often before those standards are accepted personally by the majority of the people, it is plainly pursuing a mistaken and perilous policy. Such action, as we see it, is virtual dictatorship—dictatorship in the name of a high ideal, no doubt, but dictatorship all the same."

The report was adopted by the Presbytery representing 63 churches located in Richmond and near-by at its meeting April 18th.

The East Hanover Presbytery is the mother Presbytery of the Presbyterian Church in eastern Virginia, tracing its history back to Samuel Davies, who became the fourth president of the College of New Jersey, now Princeton University.

## NATIONAL COUNCIL

### Conscientious Objectors

The National Council at its April meeting gave its approval to an appeal to be made privately to interested persons, but not a general appeal for an offering from any congregation or other group where opinions would be diverse, for the benefit of conscientious objectors who are members of the Episcopal Church and are in camps or work projects. There are 81 such men. The sum of \$20,000 is needed for their board in the camps, and to repay about \$8,000 spent in behalf of these Churchmen by other religious bodies whose tenets forbid them to support war. Bishop Lawrence of Western Massachusetts is in charge of the private campaign. He was a visitor to the Council while the matter was being presented and explained. There was no discussion, since General Convention had voted that necessary help should be given Churchmen who were conscientious objectors.

## Study of Church's Work In Mexico

The Presiding Bishop has asked the Committee of Reference of the Council to make a study of the Church's work in Mexico. Bishop Salinas y Velasco has signified, through Bishop Creighton, formerly Missionary Bishop of Mexico, his approval of such a study.

## Council Joins Committee on Co-operation in Latin America

The National Council has accepted membership in the Committee on Co-operation in Latin America. This is a committee of the Foreign Missions Conference of North America. It acts only in an advisory capacity.

## Every-Member Canvass

November 12th to December 3d have been chosen for the dates of the United Church Canvass. The Every-Member Canvass of the Church will be held on the same dates.

## Windham House to Have Courses

Miss Margaret Turnbull, new head of Windham House, was introduced to the Council. It was announced by Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, that courses will be given during the coming year at Windham House by members of the faculties of the General Theological Seminary and of Union Theological Seminary.

## MISSIONS

### The Development of Aid To British Missions

During 1941 the Episcopal Church gave \$300,000 as a blanket gift to British Missions, to be distributed under the direction of the Archbishop of Canterbury. In 1942 \$200,000 from the Church in the United States was distributed the same way. The following year, however, the donation, amounting to about \$90,000, was given in the form of "designated" gifts, certain percentages of the total being allotted to certain fields. Like the "designated" gifts to the National Council, these applied to the budgets of the various British societies and served to increase their annual income.

During 1944, for the first time, the American Church is giving special gifts directly to work in several specific fields, such as Southwest China, Dornakal in India, and Melanesia. The total for the year will be \$30,000. It is expected that in 1945 a somewhat larger amount will be distributed in a similar manner.

After this triennium it is probable that annual gifts in "Aid to British Missions" will cease and that in place of this type of giving, the Episcopal Church will undertake responsibility in supporting certain districts now chiefly supported by one or more of the British societies.

## HOME FRONT

### Churches to be Opened

#### For Prayers on Invasion Day

"D-Day," the day on which the Allies invade Hitler's Europe, is to be a day of prayer in churches and synagogues all over the country. The Presiding Bishop has sent telegrams to all dioceses, asking them that the bishops invite their clergy to open their churches when news of the impending invasion has been confirmed.

Bishop Creighton of Michigan sent a similar telegram to his clergy, asking them to keep their churches open when the news comes and to summon their parishioners to prayers for God's blessing upon our armed forces and for an early, honorable, and lasting peace. All Saints' Parish in Pontiac, Mich., will hold several Communion services on the day after the invasion is announced, and many other parishes are planning similar services.

From New York State comes word that Governor Dewey has officially proclaimed a day of prayer on Invasion Day. "It is fitting," he said, "that we approach this hour not in the spirit of vain glory and boasting, but of quiet, steadfast courage, gravity and humility." In Buffalo the chimes of St. Paul's Cathedral will ring out with "Onward, Christian Soldiers," when the invasion news comes, and will continue with the playing of other hymns for 15 minutes. They will ring every hour thereafter to announce the beginning of prayer services during the first day.

Bishop Van Dyck of Vermont sent a letter urging that churches in his diocese be kept open for intercession in view of the nearness of the invasion. A response has come from the rector of Trinity Church, Rutland, stating that there will be four brief services of intercession in his church on "D-Day," and other clergy are also drawing plans.

The Rev. Lane W. Barton, rector of Grace Church, Orange, N. J., and nominee for election as Bishop-coadjutor of Michigan, has announced that services will be held every night during the invasion. They will be at 8:15 P.M. in order that businessmen may attend. The church also will be open daily for prayer. The Rev. Harold G. Willis, rector of St. Mark's Church in the same community, has stated, "This assault upon the European fortress is the greatest enterprise our country, or any other, has ever been committed to. It is a vast and complicated endeavor which must not fail. Its outcome will determine the future history of Europe and the well-being of humanity for generations." The bells of his church will be tolled as a signal for those in factories and in their homes who cannot leave their work to pause for prayer. The Church of the Holy Innocents in West Orange, N. J., will also be open for prayers and intercessions, and there will be services at noon and at 8:00 P.M.

In York, Pa., all industrial plants and business houses will close for half an hour on "D-Day" so that employees may attend service in their respective churches. In

### Invasion Day Prayer

*A prayer for use on Invasion Day was issued on May 3d by the Most Rev. Henry St. George Tucker, in his capacity as President of the Federal Council of Churches. In releasing the prayer, Bishop Tucker said: "When the invasion begins, the mood of prayer will be deepened in the hearts of our people. It is to be hoped that the churches generally will be open as a special encouragement to worship on that day. This prayer has been prepared for any groups in the churches that care to use it."*

**A**LMIGHTY and most merciful God, Father of all mankind, lover of every life, hear, we beseech Thee, the cry of Thy children in this dark hour of conflict and danger.

Thou hast been the refuge and strength, in all generations, of those who put their trust in Thee. May it please Thee this day to draw to Thyself the hearts of those who struggle and endure to the uttermost. Have mercy on them and suffer not their faith in Thee to fail. Guide and protect them by Thy light and strength that they may be kept from evil.

May Thy comfort be sufficient for all who suffer pain or who wait in the agony of uncertainty.

Righteous and omnipotent God, who, in their tragedies and conflict, judgest the hearts of men and the purposes of nations, enter into this struggle with Thy transforming power, that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure because in it Thy will shall be done in earth as it is in Heaven. Forgive us and cleanse us, as well as those who strive against us, that we may be fit instruments of Thy purposes.

Unto Thy most gracious keeping we commend our loved ones and ourselves, ascribing unto Thee all praise and glory, through Jesus Christ, Our Lord. Amen.

Harrisburg, Pa., depending upon the time the invasion news comes, special services will be held in all non-Roman churches from 9:00 to 12:00 A.M., or from 3:00 to 6:00 P.M., it was announced. In addition, general services will be held in all churches in the evening.

In the South, also, "D-Day" services will be held. In Norfolk, Va., churches will be open all day for individual prayer, and at 8:00 P.M. for special services. Motion picture theater operators will be asked to display a special trailer of a short prayer prepared by the Ministerial Union. The audience will stand and repeat the prayer as it is flashed upon the screen. It was originally planned to have municipal fire and police sirens announce the advent of Invasion Day and to have them blow again at 11:00 A.M. as the signal for one minute of silent prayer. Local ministers have almost unanimously agreed, however, that screaming sirens could thrust a jangling note into the citywide prayer program scheduled for that day.

Governor Broughton of North Carolina called on people throughout that state to pause on that day for prayers "for the cause of our Allies and the safety of men in service." Bishop Gribbin of Western North Carolina has announced that all churches in his diocese will be opened when the invasion news comes.

Immediately upon receipt of the Presiding Bishop's suggestion regarding the day of invasion, Bishop Powell of Maryland sent a message to his clergy asking that their people join in intercessions for God's guidance and protection and for an

early, just and lasting peace. Many of the rectors have already announced their plans, some for continuous intercession, others for three or four specific hours during the day.

Churches in Atlanta and Elberton, Ga., have similar programs.

In the West, also, "D-Day" will be a day set apart. The governor of New Mexico, John J. Dempsey, has prepared a proclamation requesting that all churches be kept open throughout the day and asking the people of the state to lend their aid, both physical and spiritual, to further the success of the military undertaking. The executive council of the district of New Mexico has made plans for a program of special prayers for the fighting men. A special prayer for the invasion forces, written by Bishop Stoney, is being printed and will be distributed to all Church families in the district with the request that it be read before one meal each day. Plans also include a program of one-minute prayer for the service men at noon daily during the invasion period over radio stations throughout the area. All denominations are being asked to participate in conducting the radio prayers. Churches in the district will be kept open daily during the period and 15-minute noon-day prayer services will be conducted.

In Denver, Colo., Catholics, Protestants, and Jews, are asked to pray for God's blessings upon the military efforts, and wherever possible it is recommended that special church services be held the evening of invasion day.

## ARMED FORCES

Protest Cancellation of  
Pre-theologians' Deferments

With July 1st set as the date when deferments of pre-theological students will be cancelled, Church leaders are looking anxiously to Maj. Gen. Lewis B. Hershey, Selective Service director, to withdraw or modify the ruling which, if carried out, will shut off the sources of a trained ministry for the nation's non-Roman Churches for the duration.

Denominations represented in the Federal Council of the Churches of Christ in America, given slight satisfaction in an initial attempt to obtain a modification of the ruling, have now made public the text of a formal objection delivered to Selective Service authorities in Washington by a delegation composed of Bishop Dun of Washington, Dr. Luther A. Weigle, former president of the Federal Council, and Dr. Samuel McCrea Cavert, general secretary of the Council.

According to Religious News Service, the delegation was asked to withhold release of the protest for one week, but after waiting nearly three weeks without receiving word from Selective Service as to its decision, Federal Council officials decided to lay the whole issue before the public.

The heads of 23 constituent bodies of the Federal Council, including the Presiding Bishop in his capacity as head of the Episcopal Church, signed the joint protest, which states that the recent draft ruling would result in an "unjust and intolerable discrimination against one religious group as compared with another."

Pointing out that the ruling "would wholly cut off the supply of future ministers for the Protestant Church while the supply for the Roman Catholic priesthood would not be affected," the Church leaders "respectfully but firmly submit that any program affecting students preparing for the ministry must bear equally upon Catholic, Protestant, and Jew."

"It is contrary to the fundamental American tradition of equality for all religious groups before the law that provisions should be set up which result in placing one important religious group under serious disabilities that would not apply to another religious group," the signers declare.

Although the ruling was not intended to be discriminatory, the protest asserts, it would prove to be so in practice, since the non-Roman Churches, following a different system from the Roman, rely upon the public schools and colleges for the pre-theological education of their candidates.

It is emphasized that the Churches today face a "double responsibility" in providing thousands of chaplains for the Army and Navy and at the same time maintaining their ministry to the civilian population, and the statement indicates that the Churches cannot meet this double responsibility if the government makes it impossible for them to continue to train students for the ministry.

"We therefore appeal to you," the petition concludes, "to modify the decision

concerning the deferment of pre-professional students so as to permit students who have been officially recognized by their Churches as candidates for the ministry, and who have been certified as accepted for admission to theological schools, to continue their college studies."

The Selective Service order, which covers students studying for all the professions, does not affect ministerial candidates enrolled in theological and divinity schools before July 1st, but it will probably result in the transfer of an estimated 1,750 pre-theological students now in college from their preferred draft status to class 1-A, subject to immediate call into the armed forces. High school graduates planning to pursue studies for the ministry would be placed in 1-A on their 18th birthdays, when, in most cases, they would normally enter college.

## STEPPED-UP COURSES

In response to government directives urging acceleration of courses, and to meet the acute shortage of ministers resulting from the heavy demands of the chaplaincy, many theological and divinity schools have instituted summer sessions during the usual vacation period. Both Nashotah House and the Church Divinity School of the Pacific have recently announced a summer session (L. C., May 7th). Practically all seminaries have also adopted a wartime policy of admitting students who have completed their junior year in college, a step suggested by the American Association of Theological Schools. These emergency measures will

be invalidated, however, if the latest Selective Service ruling is put in effect.

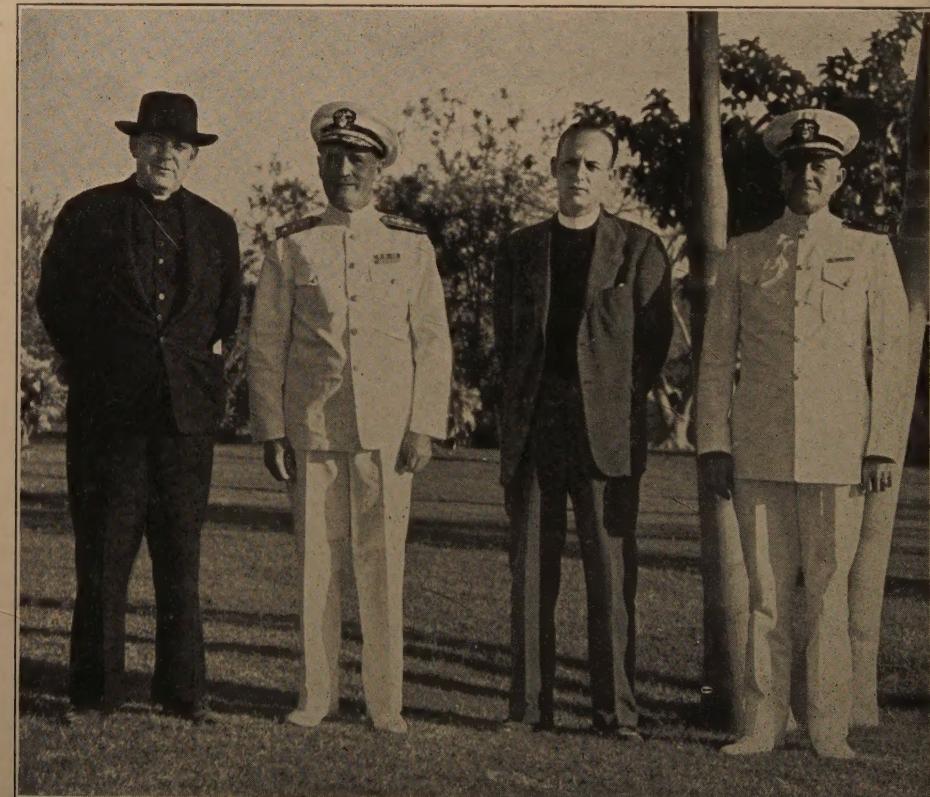
The association has also recommended that seminaries enroll clergy candidates at 18 years of age and continue them under seminary supervision in regular colleges for two calendar or three academic years, a measure somewhat analogous to the Roman Catholic practice of admitting candidates for the priesthood to seminaries at high school age.

The only other recourse open to the schools would be to accept students into seminaries at 18 years of age without benefit of preliminary college training.

A resolution protesting Selective Service action in dropping the deferment of pre-theological students was adopted at the 15th annual convention of the Pennsylvania Council of Churches meeting in Harrisburg, Pa., on May 4th. The body represents 24 communions with a membership of 2,200,000. It was felt by the delegates that a certified statement from a pastor that a young man intends to enter a theological seminary should be basis for deferment.

House Passes Bill Raising Army  
Chief of Chaplains' Rank

The House of Representatives on May 8th passed and sent to the Senate a bill authorizing appointment of the Army Chief of Chaplains to the temporary rank of major general and the opening of lesser general ranks to other chaplains. Brigadier general is now the highest rank an army chaplain can hold.



*U.S. Navy.*  
BISHOP BLANKINGSHIP: On a recent visit to the naval base at Guantanamo, Cuba. Left to right, the Bishop, Admiral G. L. Weyler, Commandant, Rev. R. Gonzales Agueros, Senior Chaplain Clinton Wunder.

# Christianity and the Peace

Prize-Winning Essays in the "Living Church" Contest

## John Jay Hughes First Prize

John Jay Hughes, South Kent School, on his 16th birthday, May 14th, will receive THE LIVING CHURCH's first prize in the Church school essay contest. He is the son of the Rev. William Dudley Foulkes Hughes and the late Marguerite Montgomery Jay Hughes. His present home is at Hastings-on-Hudson, N. Y., where his father is rector of Grace Church.

John went to South Kent School in 1940, having prepared at the Cathedral Choir School of St. John the Divine, New York. He has stood high on the honor list at South Kent for four years, leading the entire school for several times during that period.

He participates in a variety of school activities, from serving as sacristan and organist in the school chapel to leading the Glee Club. He has taken



part in various intramural athletics and has done outstanding work in dramatics.

He will graduate this year and will enter Harvard University in the fall. He plans to study for the priesthood.

## *A Dynamic Faith for Tomorrow's World*

By John Jay Hughes, South Kent School

IT MUST be obvious to even the most superficial observer of our times that the world is passing through a period of great change, of which this war is the climax. In a sense this war is a world revolution—a revolt against the social order which existed before the war. And we can be sure that the post-war world will be different from the pre-war world, if only in the very limited respect that Hitler will not be threatening at every moment to plunge it into chaos. It is to a time such as the present that St. Paul refers when he says: "The whole creation groaneth and travaleth in pain together until now." In other words, we are now experiencing the labor pains of a new birth—the birth of a new world. And although it is not at all certain yet what the new world will be like when it comes, we know that it is on the way. It is a matter of very great concern to Christians what form this new order of things will have, and it is the purpose of this essay to examine very briefly how we can affect and guide the development of a more Christian social order.

Before we can consider this question, however, we must find an answer to the question, "What is wrong with the old world?" The first and most obvious answer is that we have neglected God and His laws. Dismissing the principles of Christ as all right to dream about, but really not very practical, and thinking ourselves smarter than God, we have

proceeded to ruin the world without regard for God's laws as revealed to us by Christ. This neglect of God and His laws has taken several forms. In the democracies we have paid lip-service to some of God's standards at least. Evidence of this is our insistence upon the sanctity of the individual. But at the same time we have thrown out the only way of living up to divine standards, which is through worship of God, and acknowledgement of His sovereignty.

Among our enemies God and His standards have been completely denied. We at least have accepted some of God's standards and tried, often rather half-heartedly, to live up to them. But our enemies, the Germans and the Japanese, absolutely deny God and His principles. They actually believe that what they are doing is right. This is horrifying, but it is true. The Archbishop of Canterbury is particularly lucid on this point. He says: "The trouble with the Nazis is not that they practice what they preach; it is that they do preach what they practice. Their standards are perverted; their right is our wrong."

So much then for the old world. What can we as Christians do about this? How can we see to it that the new world which is being born shall be closer to God's standards than the old world was? Perhaps Christians can agree on the right scheme for the ideal social order, and then bend all their energies toward

achieving it. Should we seek to identify the Church with communism, or socialism, or some other plan for the ideal social order? No, that is not the answer. Individual Christians or groups of Christians may be socialists or communists, but the Church as a whole can never identify herself with any one particular plan for social regeneration. For in the first place there is the impossibility of our all agreeing on one plan. And then Christians have learned to have a healthy distrust of all plans, for we know that the most perfect plan can be ruined by man himself, and the extreme fallibility of his nature. We must also realize that Christians are not necessarily any more expert in purely economic matters than are non-Christians. There can no more be a Christian solution to a purely economic problem than there can be a Christian solution to a problem in mathematics. "Politics from the pulpit" is a dangerous thing. A priest deserves to be listened to in economic questions only in so far as he is well-informed and has learned to think clearly.

What the Church can and must do is constantly to examine existing and proposed social orders in the light of God's standards, condemning such features as tend toward enrichment of a few at the expense of many, or which tend to encourage class distinction or intolerance or, in short, anything which we know to be wrong and evil, and a violation of God's laws.

### ACTION BASED ON WORSHIP

This sounds as though the world could be saved by a few rousing sermons. Of course it cannot, so in order to correct this impression, and lest I should seem to speak only in airy generalities, I hasten to say that in the last analysis the kind of world that we are going to have after this war depends upon the individual Christian, and upon the faithfulness with which we as individuals, and as Church, bear witness to Christ. We are "the salt of the earth" and we are commanded to "let our light so shine before men that they may see our good works and glorify our Father which is in heaven." I said earlier in this essay that the only way to live up to God's standards is through worship of Him. On the face of it that sounds ridiculous, but think a moment. Our faith is expressed through our actions, especially at critical moments. But we can increase our faith in God—our trust in Him—only through companionship with Him—in other words, through worship. Of course the supreme act of worship is the Eucharistic Sacrifice. Present in enough Christians, a strong devotion to our Lord in the Blessed Sacrament will do a tremendous amount toward establishing a more Christian social order. For it is this devotion which produces a strong and virile faith, which in turn produces strong and courageous action. We ought all to bear in mind the words of the dean of St. Paul's, "It all depends on me, and I depend on God."

# The Way of Reconciliation

By Ruskin Kerr, St. Thomas Choir School

IF WE want a Christian peace we must not be brutal! The Christian ideal is to be kind to our enemies and try and make them our friends. A cruel and harsh peace will destroy friendship as well as the peace itself; therefore, the peace after this war must not be based upon punishment. However, this does not mean we should be weak. We must be strong and firm but not inhumane, or the conquered nations will disregard the laws as they have done before. Once our enemies realize that we mean what we say, they will abide by the terms of the treaties and help maintain the peace.

Many of the military organizations in Germany and Japan should be disbanded. In the last war the German general staff started to plan World War II when they saw they were beaten. There is a tremendous military order in Japan also. Our future peace will be endangered if these organizations are allowed to influence the people of their countries by their propaganda machines in preparation for another war. It may be necessary to maintain a police force in the conquered nations in order to prevent other organizations from arising to threaten the peace.

Christianity is going to play an enormous role in the rehabilitation of Germany after the war. The youth of that country will still remember their "omnipotent Fuehrer," who hates the very mention of Christianity, because the Christian ideals are in every way antagonistic to his cause—the evil cause. If the young boys and girls of Germany are allowed to continue thinking what they have been taught by their Fuehrer is true, they will not acknowledge a perpetual peace. They will think, act, and judge in terms of barbarism. This is what Christianity can and will correct. Clergymen must again teach the youth of Germany the right way of living with their fellow men.

Teaching the Christian way of life to the Japanese is going to be the most difficult task of all. The thought of all the work and possible suffering involved in such an undertaking makes the prospect look black, but an article in the *Readers' Digest*, written by William B. Huie, sheds an encouraging light upon the subject.

Mr. Huie relates that during an American assault on Attu Island a Navy doctor and his staff were helping the Army with their wounded. The doctor and his assistant battled to keep the operation table clear. Then, all of a sudden, came Ito. Ito was a Japanese soldier. As the stretcher bearers laid him on the deck with our wounded the whole group tightened with surprise and resentment. Ito was no brother in arms; he was an enemy. Ito felt that he knew why the Americans had not killed him before. They were taking him to a special torture machine.

When all the wounded Americans had been taken care of, the doctor had Ito brought in. The question that was in the doctor's mind was, "Should I give this Jap the blood plasma that Americans have

freely given to save their own boys? Isn't our job to kill Japs and not to save them?" These were some of the questions that ran through the doctor's mind; nevertheless he operated.

He gave the Japanese soldier the fanciest operation in the book. Ito's leg was infected with gangrene, and he needed an operation badly. Ito was under a spinal anesthesia so it was possible for him to see and know what was happening to him. Suddenly he realized that all he had been taught was a lie. These "cruel" Americans were saving his life.

When the day came for him to be sent to a prison camp, he clutched the doctor's legs and kept repeating the word "Amerika," "Amereeka." He wanted to go to "Amereeka" with "Doc."

Later the doctor said to a friend, "I think Ito's effort to show his gratitude is a hopeful sign." In the *Readers' Digest* article he stated, "We should proceed against the Japanese in much the same manner. We should do away with most

of the diseased part. Then, because we must live in the same world with them, we must help restore the remainder to physical and mental health. We should show ourselves the humanitarians we are and hope the reaction of other Japanese will be the same as Ito's." The doctor expresses the thought that all Christians should hold.

There must be Christianity in the Allied nations as well as in the conquered ones. The best way to demonstrate that Christianity is practical is to state true facts. In World War I, Germany had to take all the blame for the war. She had to pay the Allied nations the fabulous sum of fifty billion dollars. She had to give up her colonies; surrender her warships and submarines; reduce her army to a mere police force; and yield the Alsace-Lorraine to France, and other territories to Belgium, Poland and Denmark. The treaty was so harsh that it proved to be totally impractical. At first Germany tried to meet the terms, but later realized that she could never hope to meet the requirements and gave up all attempts to fulfill the terms of the treaty.

President Wilson established the League of Nations, which was based upon Christian principles. The League proved to be very successful until Japan dealt a

## Ruskin Kerr Second Prize

Ruskin (Rusty) Kerr, who entered St. Thomas' Choir School three years ago from Carson Long Military Institute, New Bloomfield, Pa., is the son of a former St. Thomas' boy, Kenneth J. Kerr.

The headmaster at St. Thomas, the Rev. James O. Carson, jr., reports that he is an able student, and is active in many school organizations. He is interested in the school paper, which he serves as business manager, and for which he writes a regular column. He is vice-president of the school Hobby Club and a student librarian. Thirteen years old, he is in the 8th grade. He lives at 7609—34th Avenue, Jackson Heights, Long Island.



## Sally Hempel Third Prize

Sally Hempel, third prize winner, from St. Katherine's School, is a sophomore. She is a leader in her group, being class president, and secretary of the school council. She is an active participant in all school affairs.

One of her activities has been her initiation of the sale of war stamps, which was begun at St. Katherine's last fall. She is an excellent student and has been on the school honor roll.

severe blow to international peace. She insisted upon conquering the Chinese province of Manchuria. Then Italy went to war with Ethiopia, and France grew jealous of Italy's growing powers in European affairs. Slowly the League of Nations fell to pieces. If the other nations had been firm in refusing Japan's request, the League of Nations might have been preserved.

Another organization, whose aim was to maintain peace, was the World Court. These establishments were both Christian and practical proving that a Christian peace is a practical one. The reason for their failure was the lack of determination on the part of the other nations.

## Is Christianity Influential?

By Sally Hempel, St. Katherine's School

TODAY, millions of men and women are raising their voices in scoffing tones above the quieting words of their priests, politicians, and economists. They are asking a question, a question whose answer is steadily becoming more changing, more obscure, and less believed. Yes, I too, ask—no, demand—the answer to that same question. *What is peace?*

The dictionary says peace is "a cessation of hostilities; absence of strife." Any Russian, American, English, or Chinese knows there is no absence of strife, not even in peace, or better-worded, in "freedom from war."

Little boys, marching in solemn files and carrying wooden swords, "playing war," declare peace at the end of a tiring day, only to resume their play after a night of thorough rest and time to conjure new tactics with which to amaze their friends. Is there not a similarity between the peace of these children and the stipulations of the world? The interval in which the world pauses and contrives new modes of warfare lasts perhaps 20 years, instead of 12 hours. Yet, after this so-called "intermission," weapons and strategies are even more terrifying, more brutal than ever before.

Until 1939, the world believed it had obtained actual peace, but on the fatal day of September 1st, 71 countries woke to stark realization that another World

Peace agreements, peace agencies, the reduction of armaments, and the readjustments of international debts are necessary to bring our troubled world to peace. In addition to all these arrangements, we must have Christianity in the Allied nations. We must be kind but at crucial moments firm, and above all live in tranquillity and friendliness. The nations should be like brothers to one another. If we do this, it may mean that the dawn of world peace and justice is close at hand. Whether it be close or far, it is bound to come; the sooner we live in the Christian manner and follow the Christian ideals we will bring about a just, firm, and righteous peace for all.

play a large part in the global peace. That will mean 435,000,000 non-Christians in a world aiming at Christianity. Again, if the cosmopolitan is interested, non-Christians present a ratio of 2 to 1 over Christians. Can Christianity succeed with such odds?

The peace of 1918 was based, more or less, on militaristic and political aspects. There was no room for thought of Christianity then. The world was too occupied with rehabilitation. Because of more thorough and intricate plans for peace, the world will be even more involved in the difficult designs for amity.

Will the globe be too absorbed in reconstruction again to give room to Christianity? or will people demand a plan in which a world, one-third Christian, may revise beliefs and emerge into the well-known "strength in unity?" Will the Chinese be willing to change their Confucianistic and Buddhist views in which they have believed for centuries?

The United States, Great Britain, or the Union of Socialistic Republic can never hope to change all of the religious beliefs and customs of 71 different independent countries. Is it not better to "let sleeping dogs lie?" Through a well-organized council having representatives of each religious sect of each country, some sort of a plan can be devised, whereas each sect would have an equal chance to express its views as to reformation, to be, or not to be.

I believe I can truthfully say Christianity is not being mentioned in postwar planning committees. The militaristic bases are being generally discussed at this moment because they are most important. However, after a thorough and successful peace treaty, if and when, I contemplate that Christianity will spread past its present boundaries, not in reforming and converting, but in deeper belief of the Christian God. After the war the world will, no doubt, lapse into its same repose giving no thought to conversion, too busy to consider radical changes.

I am willing to retract any of my opinions, when and if I see fit, but until then, I shall remain firm in my belief that Christianity may find many new and devout believers, but it will not play an important part in oncoming peace.



KEMPER HALL: A student in the workshop.

On March 21, 1943, Winston Churchill said, "One of the first functions in the prevention of war is the development of regional policies in the different major areas of Europe, Asia, and the Western Hemisphere." Therefore, the United States must be able to compromise and coöperate with the nations of the world. Mr. Churchill is undoubtedly hinting at a world constitution, which cannot succeed without unity in policy and practice in both hemispheres.

### ONE-THIRD CHRISTIAN

One of the foremost authorities on post-war planning suggests the possibilities of Christianity in peace. If the cosmopolitan is interested, he will find that only 35% of the world is Christian. The Jews, Confucianists, Hindus, Animists, and Buddhists remain. China is not a Christian nation, but the Chinese will, nevertheless,



BRECK SCHOOL: Young choristers are put through their paces.

# Church School Pupils on Peace

WE ARE proud of both the Church schools and the pupils in them for the fine group of papers submitted in the Church School essay contest. The prize-winners are listed in the accompanying box, together with a group of papers which were so close to the level of the winners that they required honorable mention. Indeed, almost without exception the papers were on a high level of intelligence and insight.

The thanks of *THE LIVING CHURCH* and of the schools and scholars are owed to the three judges—Bishop Stevens of Los Angeles, the Rev. Dr. Bernard Iddings Bell, and Guy Emery Shipler, jr., religion editor of *Newsweek*—for finding time in the midst of exacting schedules to read 73 essays and grade them carefully and closely. The judges were not able to meet for consultation, and the essays traveled by airmail from one end of the country to the other on a very close timetable. The winners were selected by a point system giving equal weight to the opinion of each judge; the results represent the conclusions of all three, rather than of any one individually.

We look forward to repeating the essay contest next year, building upon this year's experience. The subject will be announced early in the fall, in order to give more of the schools an opportunity to work the contest into their curriculum. Some of them were able to do so this year. For example, St. Thomas Choir School made the essays the subject of an 8th grade term paper, of which the best were submitted—one of them being Ruskin Kerr's prizewinner. Every upper-school student at St. Katherine's wrote a paper on the subject, and of the best in this group one was another leading prizewinner—Sally Hempel's. At St. Mary's in the Mountains, all the members of the American history and modern history classes took two days off from their regular work to write essays. Part of their background for the discussion was the Malvern Declaration, which was read aloud in class. One of the resulting papers was Jessie M. Pennoyer's, a \$1.00 prizewinner. At St. Mary's Hall, Burlington, N. J., the essay subject was used as part of the regular supervised English work, with similar results.

The essays awarded first, second, and third prize are published in this issue. In the opinion of the judges they represent the best of the lot, but this "best" is a matter of very close decisions. We wish we had space to publish also, *Racial Relations and the Peace* by Sally Jackson of Margaret Hall School; the fine essay on what makes nations peaceable by Dorothy Allen of St. Mary's Hall; *Christianity and the People of Tomorrow*, a discussion of the war's effect on children, by Bernice Ching of St. Andrew's Priory, Honolulu—one of five prizewinners from this same school, written by students with such interesting names as Oyer, McCarty, Ching, Tumbelty, and Nagao; these are only a few of the essays that are worth the attention of *THE LIVING CHURCH FAMILY*.

Certain threads of similarity run, by and large, through the whole lot of essays. Dr. Bell comments upon them as follows:

"It was a pleasure to find all the manuscripts literate, and many of them more than that. This speaks well for the competence of Church school instruction in English composi-

tion, no small merit in these days of sloppy writing. The same thing may be said for the logical arrangement of ideas.

"Secondly, anyone who reads the papers will be struck by the humane and Christian spirit of the authors. There are no cries for revenge, no boiling up of vitriol. Moreover, the

## Winners in the "Living Church" Essay Contest

First Prize, \$50 War Bond, John Jay Hughes, South Kent School, South Kent, Conn.

Second Prize, \$25 War Bond, Ruskin Kerr, St. Thomas' Choir School, New York.

Third Prize, \$10 War Stamps, Sally Hempel, St. Katherine's School, Davenport, Iowa.

Winners of \$1.00 War Stamps: Dorothy Allen, St. Mary's Hall, Burlington, N. J.; Carlton S. Barss, St. Bernard's, Gladstone, N. J.; Nan Bawden, St. Katherine's, Davenport, Iowa; Bernice Ching, St. Andrew's Priory, Honolulu; Dorothy Darringer, St. Mary's in the Field, Valhalla, N. Y.; Laura Dodd, Kemper Hall, Kenosha, Wis.; Jack Eble, St. Bernard's, Gladstone, N. J.; Jean Freas, National Cathedral, Washington, D. C.; Ellen D. Gailor, Kemper Hall, Kenosha, Wis.; Sally Jackson, Margaret Hall, Versailles, Ky.; William Kinnard, Episcopal Academy, Philadelphia; Virginia Lee, St. Anne's School, Arlington, Mass.; Elizabeth Lister, St. Mary's Hall, Burlington, N. J.; Rose McCarty, St. Andrew's Priory, Honolulu; Mary Elizabeth McNulty, St. John the Baptist, Mendham, N. J.; Florence Nagao, St. Andrew's Priory, Honolulu; Beulah Oyer, St. Andrew's Priory, Honolulu; Dick Parlour, Harvard School, North Hollywood, Calif.; Jessie Pennoyer, St. Mary's in the Mountains, Littleton, N. H.; Leigh Scott, National Cathedral, Washington, D. C.; Jacqueline Smith, St. Katherine's, Davenport, Iowa; Reynold Thomas, jr., St. Bernard's, Gladstone, N. J.; Anna Tumbelty, St. Andrew's Priory, Honolulu; Roland Wille, St. Thomas' Choir, New York; Emily Wilson, St. John the Baptist, Mendham, N. J.

## Honorable Mention

William Comstock, DeVeaux, Niagara Falls, N. Y.; Ellen De Hart, Church of the Ascension, Staten Is.; Virginia Drew, St. Mary's in the Field, Valhalla, N. Y.; Daniel J. Gillom, St. Bernard's, Gladstone, N. J.; Jane Lou Hoag, Kemper Hall, Kenosha, Wis.; Laura McKnight, St. Paul's, Walla Walla, Wash.; Sallie Bird Vandwert, Margaret Hall, Versailles, Ky.

soberness with which the postwar era is looked at indicates that these students have no illusions about the possibility of an easy return to prewar normalcy. Furthermore, few of them dodge the fact that America is herself responsible, partly at least, for the war, and that a new order of thinking is demanded of our own citizenry.

"However, most of the papers show next to no knowledge of the realities of the international political scene. That the authors are as aware of these as the rank and file of our people generally, is probably true, for it has long been the case that 'America has no foreign policy because most Americans know no foreign policies'; but these young people are supposed to be picked pupils in exceptional schools which can and do get down to business.

"There seems to be among the writers an almost equally naive overestimate, except in two papers, of the actual political influence of Christianity today; an assumption that America

a Christian nation and that its foreign policy is and in the nature of things must be a Christian foreign policy; and even more strange, an assurance that one may count on Russia's advocacy of a Christian peace. As a matter of fact, all the nations today are pagan in spirit, and their foreign policies are based on expediency. One would think it only fair to help boys and girls to understand that, and to realize that Christianity must do a lot of converting in every land, including our own, before statesmen can be expected to pay heed to Christian principles, either in making the peace or in anything else. If we do not know that, there is a lot of cruel disillusionment ahead, which may do more to undermine the faith of these young Christians than can be guarded against by all the courses in religion' that Church schools can offer."

**I**N READING the papers we have discerned something of the same misconception of the relation of Christianity to present-day civilization of which Dr. Bell speaks. Sally Hempel's paper, recognizing the fact that Christianity is not, by force of numbers, an important influence in world politics, is unusual among the essays in this respect. In the life of a Church school it is all too easy to assume that the Christian principles underlying school life are a faithful reflection of the life of the nation or the world as a whole; and perhaps teachers should be more keenly aware of the fact that eventually their pupils must enter a new environment in which Christianity is at best merely tolerated.

Another point on which the papers might be criticized is an apparent lack of awareness of what the Christian Church is doing about the peace. Malvern and the Archbishop of Canterbury are mentioned; but there is little or nothing to show that the students know about the work of the Federal Council's Commission on a Just and Durable Peace; or the superb statement on world order subscribed by Catholic, Protestant, and Jewish leaders last fall and approved by General Convention; or the noteworthy report adopted by the Episcopal Church's Commission on Social Reconstruction. Surely, these documents are not beyond the level of the upper grades of the Church schools.

In these and other pronouncements, Sally Hempel would see the answer to her questions on the role Christianity can play in the peace. That role may or may not be crowned with success, but what it primarily consists of is the stating of God-given truths about the relationship between God and men and nations. The statements can be ignored, and quite possibly will be, by the framers of the postwar world. They are of the nature of prophecy, calling the world to escape destruction by obedience to the divine law. The prophet cannot prevent the destruction, but can and must foretell it and say why it will come. Like a guard-rail on a bridge, Christian peace principles cannot really prevent a bus from plunging over the side to disaster; but next time, perhaps, the bus driver will recognize the warning of the guard-rail.

When one comes to the attitudes expressed by the students themselves in the essays, the wonderful influence of Church schools is abundantly manifest. A spirit of Christian charity breathes from every paper. None of the pupils is concerned to see that his own nation profit from this war; all are eager to see a postwar world in which the Christian teaching of the Fatherhood of God and the brotherhood of man is carried out in race relationship and among nations. There is a sober conviction that the perpetrators of atrocities must be punished. There is an equally sober, but warm hearted confidence that the common people among the enemy can be made full partners in the life of the postwar world. Again and again, the Versailles Treaty is belabored for its expressions of national

vindictiveness and selfishness. America receives its due share of condemnation for failing to make the League of Nations effective. If there is a certain lack of concern with the facts of international conditions today, there is abundance of Christian conviction as to the rights of all men—friend and foe—to life and happiness.

So innate to their thinking are the Christian principles of

## The Epistle

Rogation Days

May 15th, 16th, and 17th

**A** COVENANT of peace. This Epistle tells of God's thought for His people and offers them a life of security. The terms on which this is to be effected are not so much specified as implied in the final words, "Ye are My cock and I am your God." No new association is set up but the old relationship is renewed. To receive the benefits promised in this covenant it is necessary that the people bear constantly in mind their dependence upon God, their obedience to His laws. The same necessity is binding upon us. We do not make terms with God. We accept His way, rejoicing to know that it is a way based on His love and omniscience. He does not ask things too hard for us to accomplish but does demand our obedience to the laws which His love has provided for our guidance. Whatever blessing we desire of God must be asked in the certainty that He is our God, that our ways must be His ways.

Ascension Day

May 18th

**T**AKEN up into Heaven. The Ascension marks the last of our Lord's resurrection appearances, and while it was a sort of earthly farewell, the end of physical contacts, it made possible spiritual relations that are impossible under terms of space and matter. Christ in heaven is closer to us than the Lord on earth could be. Freed of all earthly limitations, He is now truly *in* His people, not merely near them. The Ascension is His complete assuming of the life of spirit as opposed to what we think of as natural. What seems to us natural can be enriched or even displaced by what is "natural" to God, by the divine. This truth helps in understanding how the ascended Lord can be with us, how He can come in the fullness of His life and power and give Himself to us in the Blessed Sacrament of the Altar. The meaning of the Ascension clears up the answers to so many questions.

Sunday after Ascension

May 21st

**W**HOSE is the glory" is the Revised Version of "to whom be the praise." Today's Epistle reminds us that the ascended Christ shall come again in His power, and Christians are to be ready. With assurance and soundness of mind, with repeated acts of prayer, with persistent love towards one another (knowing that one who loves deeply is forgiven much), with thoughtfulness of the needs of others, using God's gifts to insure our salvation and to aid others to the best of our ability, realizing that we are but stewards and not possessors of these helps, speaking God's messages with the same care we use with the rest of God's gifts: all this is a paraphrase of St. Peter's words; and, and as he says, if we do this we shall set forth Christ's glory and prove our faithfulness and thankfulness to Him. Our life work is to glorify God.

justice and charity that the students often seem hardly aware of the origin and support for these principles. One of the noteworthy features of John Jay Hughes' essay is his statement of the fact, which is implied but not fully brought out in the other essays, that it is communion with the living God which gives the Christian power both to know and to do the things he must know and must do. "It is this devotion," the young essayist says, "which produces a strong and virile faith, which in turn produces strong and courageous action." This, the supreme contribution of the Church school to the life of the nation and the world, provides to Church-guided education a direction and a dynamic which cannot be found elsewhere.

As we said above, we hope to announce the subject of next year's essay contest early in the fall. We should welcome the assistance of readers, especially Church school administrators, instructors, and pupils, in deciding upon a subject. What is your suggestion?

### Pre-Theological Deferments

**A** GRAVE danger to the supply of candidates for Holy Orders is highlighted by the appeal signed by the heads of 23 communions, as reported on page 10. The decision of the Selective Service authorities to cancel pre-theological deferments means, in effect, that no new students will be admitted to theological seminaries except those prevented by some physical or mental handicap from induction into the armed forces.

It seems to us regrettable that the appeal is marred by two paragraphs complaining about the fact that the supply of Roman Catholic candidates for the ministry has not been similarly cut off. Surely, if it is right for other Churches to ask that their candidates be deferred, it is right for Roman candidates to be deferred. There is a fiercely competitive spirit about the suggestion that Roman Catholics must be damaged in precisely equal measure with everybody else, which does not fit well with the Christian profession of the signers. We are sure that many of them must have signed the document in spite of, rather than because of, those two paragraphs.

The Christian ministry—especially that of the Episcopal Church—requires men of full physical and mental powers and a high degree of training. As Bishop Creighton pointed out in the National Council meeting [L.C., May 7th], under the existing set-up there are serious difficulties in the way of accepting men now in service as candidates for Holy Orders; and even when these difficulties are surmounted, it is found that being a soldier and being a candidate are two full-time jobs. Few men will be found who can undertake them both at once. We are glad that plans are going forward for a study of this problem by a committee organized by the Rev. Alden Drew Kelley, and hope to be able to report progress soon. The ex-servicemen in the Church's postwar ministry will, we hope, be a large group, especially well fitted for service in the reconstruction period by their military experience. However, the formless and anomalous nature of the Church's work among servicemen means inevitably that there will be much wastage, both of time and of men; not a few promising candidates will be lost, more will be delayed in meeting the Church's requirements; and, even under the best conditions, few would be ready for service until several years after the end of hostilities.

Meanwhile, the number of churches without pastors steadily increases. Hundreds of clergy have gone into the chaplaincy. Others have died. Still others are being subjected to increasing strain in the effort to "spread themselves thin,"

especially in the Western dioceses and missionary districts where salaries are low and distances great. The Church is drawing ever closer to a critical man-power shortage. The experience of military service would be of great value to future clergymen; but if this experience is gained at the cost of seriously weakening the ranks of the ministry at a critical time, its price may be too high. That, at least, is the conclusion of the heads of 23 communions, including our own Presiding Bishop. These men have a clear understanding both of the necessity of victory and of the situation of the Church. They would not ask that pre-theological students be deferred if they did not believe that this step is in the best interest of the nation as well as the Church. We trust that the Selective Service authorities will stop delaying action on this important matter, and at least give the appeal the courtesy of a reply.

### Methodism Goes to War

**O**NE'S first reaction on reading of the extraordinarily close vote by which the Methodists decided to go to war (373 to 300, with a majority of only one vote in the ministerial order) is: Nonsense! Many more Methodists are committed to the war than this vote would indicate. It is evident that the real issue is not whether the war must be fought but whether the Methodist Church should "officially endorse, support, or participate in war"—words which apparently have different meanings to different persons.

In a Church such as our own, which has normally looked upon the activities of the State with benign detachment, it is a little difficult to understand why the Methodist Church should have ever adopted that statement that it "would not officially endorse, support, or participate in war" in the first place; or, having done so, why it should bother to change it. In our way of thinking, we pray that God may bless and direct the State, and make use of it for His purposes, and leave to God the question of the relation between Him and the State-at-war. Individuals in our Church may attempt to stir the Church to a more lively attitude toward the State, but the Church as a whole has seldom been swayed either to praise or blame. In general, most of us think that whatever is worth doing is worth a prayer for success, without concluding that such a prayer constitutes officially endorsing or supporting the activity prayed about.

In the Methodist Church, Pacifism is a much more close-fought issue than in our own; this may invest the question of the relation of the Church to the State-at-war with a greater tension. But it is unfortunate that such an intellectually absurd statement as "God has a stake in the present struggle" should receive the assent of a majority of a Church Convention. God succeeded in surviving the Assyrian and Babylonian Empires, the ravages of Attila, and many another catastrophe which must have seemed to those who were going through it the absolute end of His influence on earth. If the Allied Nations were to be decisively defeated, He would still be able to manage. No, the reason why we are at war is not to help God, but to help ourselves. Let us pray that God will help us, and that we shall be worthy of being helped.

Surely, if the Methodist General Conference had been presented with a plea that we ask God to help us fight this war, the vote would have been a much more resounding affirmative than 373 to 300. Such a vote was no victory, but a defeat for all sides; for if almost half of the General Conference has the wrong idea about the relation between God and the war, the situation is a serious one—for both sides in the debate.

# “Religion is Caught, Not Taught”

*Thoughts on a School Religious Program*

By the Rev. H. Martin P. Davidson

Chaplain, St. George's School, Middletown, R. I.

HERE is a large measure of truth, even if not the whole truth, in the saying quoted as a title for this paper. Back of the teaching of religion and the formal religious observance in my school is the underlying philosophy and the atmosphere created by the philosophy of the faculty, parents, old boys and girls, and trustees. Whatever “subject” is taught formally, more than the subject is bound to be taught, namely the teacher's attitude toward life, his religion and his lack of religion. In like manner the religious observance of a school will fail to impress boys or girls if they know that such observance or some observance is not allowed or believed in back home, or by former graduates or trustees. A religious “program” is not to be compared, therefore, with an athletic or an academic program. A religious man is religious in all that he does; so it must be with a school. If this is recognized, the “program” will take care of itself. All studies then are sacred studies because all life is sacred. All courses are concerned with the ways or works of God; it is not necessary to “drag Him in” because He is there already. And the daily living in a school is but the reflection of this attitude and the means by which more religion is transmitted to boys and girls. The school atmosphere in the end is what stamps a school as a religious, a Christian school. In this sense “Religion is caught, not taught.”

To create the atmosphere where true religion is reflected in both teaching and living, however, it is necessary to have some definite religious practices and framework. In the recent past this is what has come to be neglected or forgotten. Before the last quarter of the 19th century such a mistake was not commonly made. Schools generally were the conscious inheritors of a religious tradition, and even had in their charters explicit statements of faith. Many of these schools have gone through a metamorphosis from a definitely “evangelical” foundation to one that is now called “non-sectarian” or “non-denominational.” This has too often meant a definite shift to an increasingly vague religious statement and an almost exclusive emphasis on moral codes and standards of day by day behavior.

Among the non-Roman Catholic schools, two groups have persisted, however, in maintaining the necessity for a definite religious foundation for morals and behavior, and have usually insisted that only on such a foundation could morals be maintained. Christian behavior, they have said, is the fruit which is produced from the roots of religious faith and practice. The Friends or Quakers maintain schools in which a genuine concern has been felt and maintained for the spiritual and religious training of boys and girls within the definite framework of Quaker faith

and practice. This does not mean that attempts are made to make Quakers of all pupils, but it does mean that all teaching is done from Quaker assumptions and on the basis of a Quaker outlook. Likewise the schools called “Church” schools, meaning those which owe some allegiance to the Episcopal Church, have attempted to educate boys and girls within as definite a religious and spiritual framework. In both these groups of schools religion is no less pervasive because definite, and in neither is the truly sacramental note lost. At the same time neither attempts to convert boys and girls from other religious backgrounds but rather to give the solid conviction that such an attitude is a necessity in any religious tradition.

Our concern in the present instance is with the particular framework to be found in the Church schools and with their general methods and emphases. The content of the frame, being the historic and traditional Christian faith, may not be very different from that of other schools. Nor is it correct to suggest that only Quaker and Church schools believe that religious foundations are necessary if we are to maintain the Christian life and moral standards; other schools as well as other bodies of Christians hold that most zealously. The distinctive contribution of the Church schools lies rather in the deliberate emphasizing of the elements that will make for a fuller understanding and a more lively practice of the Christian life on the part of their graduates. So far as the author has been able to observe other schools or to report on those he knows intimately, these may be summarized as an insistence on the sacramental character of life, and on the corporate nature of the Christian religion.

The emphasis on the sacramental character of life naturally finds expression in an emphasis on the sacraments of the Church. But this is not a piece of mere ecclesiasticism or of religious escapism, as is sometimes suggested. If properly understood, in the light of the emphases of the liturgical movement during recent years, the sacraments of the Church are outward expressions or signs of the whole of life offered to God; or, to put it in other words, sacraments are our way of saying that the material world is but a vehicle for the spiritual, and that life in its entirety is meant to be sacred. When the Holy Communion is celebrated every morning, or even less often, on the understanding that before the work of the day or the week begins all that work is to be brought before God and offered in the bread and the wine at the altar, then the sacramental nature of life and of work is being taught vividly and dramatically. When it is insisted that only after due preparation may communicants come to receive the Body and Blood of their

Lord (under the forms of the bread and wine which were offered as symbols of our daily work and also of our play, what Studdert-Kennedy called the “breadness and wineness” of life) then the point is being made that life which is meant to be sacred and offerable to God has been degraded and misused by us and hence the need for repentance. From these emphases it is but a step to show that the sacramentalist must be concerned about men's daily bread as well as their sacramental bread, about housing and social procedure as well as about churches and liturgical expression. Thus the sacramental emphasis cannot be said to be out of touch with life.

Likewise the emphasis on the corporate nature of the Christian religion serves to proclaim the unity of all life and the need of men for true community living in which religion has its place. In the organization of a school's life, where everyone eats and lives and studies and plays and prays together, Christians are shown to be members of a fellowship, a family. Each activity takes its place in the economy of living and the requirement of chapel attendance is thought of as no less in accord with the facts of human life than are the other requirements. “*Orare est laborare*,” to use St. Benedict's famous words, can thus be demonstrated, and when prayer is thus defined as community activity then the school can go on to complete the legend, “*Laborare est orare*.” The Christian community which we call the Church then becomes a kind of seed-bed for community living in general and the rule of attendance, “to worship God every Sunday in His Church,” is seen as the payment of an obligation not only to God but to the moral and spiritual health of our world. And what is said of the Church in a general sense, “the Holy Catholic Church” of the creed, is applied to the Church as each boy and girl knows it, we trust, in parish life.

Such are the distinguishing emphases of the practice of religion in a Church school as the writer sees it, and seeks to realize it. As framework it seems to him to hold something that is very much alive; if the figure may be extended, it seems indeed a “cold-frame,” a nurturing bed for future Churchmen and Christians. But something more may be expected from him as to methods, ways and means of implementing these ideals.

The first way is to be found in the actual chapel services. They follow naturally the Prayer Book provisions and the traditional liturgical precedents. Liturgy is at bottom a public act, one done for the public good. Every Communion is a corporate Communion as the Prayer for the Church makes obvious. These points must be reiterated from time to time, of course, or expressed differently,

but experience shows that they have both teaching value and also devotional appeal. The technique of the teaching Eucharist where a second person, cleric or layman, is available to interpret or expound as a service progresses has been found helpful though it can be overdone with older boys or girls. The great value of a fairly fixed form of service is the sense of security produced by the changelessness of such a service. Sufficient variety is to be had in Hymns, Lessons, Collects, Epistles and Gospels, provided their meaning or appropriateness is made plain in the course of the service, or at some time near enough to be remembered by the worshipers. One thing that seems especially important is that school services shall not be allowed to get in a rut and be content to follow what is called "school tradition." Boys are conservative by nature, but not so conservative as faculties. Too often schools may be saddled with forms and ways of doing things that were developed in a vacuum by those who had little liturgical knowledge. The recent liturgical advance and the changes that are widespread in the Church should not be barred from access to school chapels out of mistaken loyalty to school tradition, for the good and sufficient reason that thereby boys and girls are conditioned against the services they are almost sure to find in the parish churches to which they return. *School chapels are always interludes in the spiritual life of the students in a school, never the sole nor even the principal center of that life, and they should be so understood.* The old excuse so often offered for not going to church by graduates of Church schools ought to have the ground cut from under it further by an increase in the opportunities for choice offered in the matter of church going. If a boy or girl elects to go to an early Communion, on a Sunday morning why not consider

## "LORD, THE EARTH IS FULL OF THY RICHES"

(Psalm 104:24)

WE look in worship at the sky—  
In white-edged clouds,  
in sunset tints,  
And in each brilliant star on high,  
We clearly see Thy fingerprints.

We look upon the world below—  
In fruitful earth and grassy sod,  
In seeds that reproduce and grow,  
Thy footsteps we discern, O God!

In air and water, land and sky,  
In jewel bright, in common clod,  
In flowers that bloom, in birds that fly,  
We feel Thy beating heart, O God!

ROBERT B. PATTISON.

monotony of hymn, psalm, prayers or hymn, creed, lesson, collects.

Formal instruction in religion or sacred studies is the second method of achieving the ideals set forth at the beginning. This should be on a definite academic basis with classes, grades, text books and trained teachers, otherwise it gets no intellectual respect and tends to lower the standing of religion generally in the mind of boys and girls. It is true that no mere collection of facts about religion will make a man religious—"religion is caught, not taught"—but the facts may easily serve as the basis of being "caught." At least the Christian religion must be shown to be thoroughly respectable intellectually, and it often does not seem so in the rather odd amalgam of youthful literary criticism and elementary scientific knowledge which to a school boy or girl passes for an education. It must be shown that religious men know many more things than theology, and also that theological knowledge alone, is no mean accomplishment. No class in Sacred Studies confines itself to facts alone; attitudes and loyalties and moral standards and devotional practices all enter in, along with a discussion of almost every other fact of life, including birth and death. One may use all the traditional materials for religious teaching and still lose no opportunity to point the contemporary moral or adorn the humdrum tale. Content of courses will vary from school to school but they are likely to be built around the Bible and the Prayer Book, with attention paid to Christian history and the modern application of the Christian faith and morals. No opportunity of correlation with other studies should be lost. Sacred Studies may well be thought of and even demonstrated as the integrating subject in a course of study, though only a genius can realize this ideal fully.

One aim ought always to be uppermost: namely, teach the Christian religion, what it is and what it does. This can be done in complete fairness both to adolescent minds and to other religions and philosophies. A definite clear-cut picture with all its attractiveness and possibilities and its demands and disciplines ought always be presented. Children constantly ask theological questions, "Who made God?" They deserve theological answers geared to their particular understanding. Wise answers must be revised as the child grows but they must never cease to be theological. It is the lack of such answers that more often than not turns the young from religion—any other answer sounds frivolous or just plain false. Even so, they still may not practice or even profess Christianity, but at least they will know what they are rejecting.

In the end just this must be said. Methods and a program are necessary machinery and deserving of the greatest care. The techniques and practices that make up religion cannot be neglected. But they are all means to an end, "means of grace" themselves sacramental along with the rest of life. If the person using them has come anywhere near the reality for which they stand, is possessed of even a small portion of the "grace" they mediate, he will be one who can teach religion. We need perhaps to revise the title to read, "Religion is taught by those who have caught it."



HARVARD SCHOOL, NORTH HOLLYWOOD, CALIF.: Serving as acolytes and choristers helps the students to "catch religion."

# Annotated List of Church Schools

## PRIMARY AND SECONDARY

### BOYS

(Province of New England)  
Connecticut

**W**oodstock School, Wallingford, Conn.; 1896; head, Rev. Dr. George C. St. John; chaplain, Rev. Dr. T. Cleland; pupils, 375; faculty, 45; boarding; age 11-18; grades 7-12; \$1500; 25 scholarships, \$1000 and \$1000; special emphases, flexible program, study—fast, medium, slow, and honors sections. Co-operative association of boys and masters. Full college preparatory courses in all secondary school fields, emergency war courses in navigation and aeronautics. Accredited, N. E. Coll. Ent. Cert. Bd.

**E**ast School, Kent, Conn.; 1906; head, Rev. W. S. Chalmers, O.H.C.; chaplain, same; pupils, 300; faculty, 24; boarding; age 13-18; grades 8-12; tuition free to \$1500; college prep; special emphases, self help, self reliance, directness of purpose, simplicity. Accredited, N. E. Coll. Ent. Cert. Bd.

**P**omfret School, Pomfret, Conn.

**R**ectorial School, Pomfret, Conn.

**S**alisbury School, Salisbury, Conn.

**K**ent School, South Kent, Conn.; 1923; head, Samuel S. Bartlett; chaplain, Rev. A. L. Wood; pupils, 115; faculty, 12; boarding; age 11-18; grades 8-12; tuition free to \$1500; coll. prep.; special emphases: self help. Accredited, Conn. State Bd. of Educ.

**W**ooster School, Danbury, Conn.; 1926; head, Rev. John D. Verdery; pupils, 70; faculty, 8; day & boarding, only boarding students accepted above 8th gr.; age 10-18; grades 6-12; tuition, depending scale, depends entirely on parents' ability to pay, average fee—\$1000; coll. prep.; special emphasis, self help. Accredited, N. E. Coll. Entr. Cert. Bd.

### Massachusetts

**A**scension Farm School, South Lee, Mass.

**B**rooks School, North Andover, Mass.

**G**roton School, Groton, Mass.

**E**nox School, Lenox, Mass.; 1926; head, Rev. G. Gardner Monks; chaplain, Rev. W. Eugene Inoxelli; pupils, 58; faculty, 8; boarding (a few day pupils); age 12-18; grades 8-12; \$950 (with boarding scale); coll. prep.; special emphases, outdoor life, high standard of scholarship, simplicity, self help, development of Christian character, bounded under auspices of Province of New England. Accredited, N. E. Coll. Ent. Cert. Bd.

**M**ark's School, Southborough, Mass.; 1865; head, Rev. William Brewster; chaplain, Rev. George D. Hardman (now Navy chaplain); pupils, 75; faculty, 24; boarding; age 12-18; grades 7-12; \$1500, scholarship and tuition aid available; languages ancient and modern, English, history, mathematics, science, and sacred studies; special emphases, strong classical tradition. Accredited, N. E. Coll. Ent. Cert. Bd.; N. E. Ass. of Coll. and Sec. Schools.

### New Hampshire

**H**olderness School, Plymouth, N. H.; 1879; head, Rev. Edric A. Weld; pupils, 66; faculty, 11; boarding; age 12-18; grades 8-12; \$1100; coll. prep. and general high school; special emphases, science, math, languages, history, English. Accredited, N. E. Coll. Ent. Cert. Bd.

**P**aul's School, Concord, N. H.; 1855; head, Rev. Norman B. Nash; pupils, 439; faculty, 40; boarding; age 12-18; grades 7-12; \$1400; coll. prep.; special emphases, coll. ent. subjects. Accredited, N. E. Coll. Ent. Cert. Bd.

### Rhode Island

**A**ndrew's School, West Barrington, R. I.; 1893; head, Rev. Irving Andrew Evans; chaplain, same; pupils, 98; faculty, 24; boarding; age 11-18; grades 3-12; tuition at cost or according to ability; coll. prep., gen. course, trades; special emphases, school year 11 months—summer school and summer camp, elementary and trade training. Accredited, all R. I. colleges.

**D**unstan's School, 88 Benefit St., Providence, R. I.; 1929; head, Roy W. Howard; chaplains, Rev. Clarence H. Horner, Rev. John V. Butler, 11; pupils, 125; faculty, 10; day school; age 11-15; grades 1-9; \$150 to \$300. Episcopal (school provides choristers for Grace and St. Martin Churches); general academic courses preparing for outstanding private and public secondary schools; special emphases, sound education for as full development of the mind, body, and soul as possible, establishing the foundation for the future Christian gentleman. School noted for the famous St. Dunstan's Boy Choristers."

**G**eorge's School, Middletown, R. I.; 1896; head, Willett L. Eccles, Ph.D.; chaplain, Rev. I. M. P. Davidson; pupils, 100-120; faculty, 18; boarding, some day students; age 13-18; grades 9-12; \$1480, including all normal charges. Scholarships available in varying amounts for deserving boys; coll. prep.; special emphases, special attention.

\*Did not reply to request for information.

tion to individual needs and aptitudes in and out of the classroom. Able boys may progress as rapidly as their capacities allow. Mastery of fundamentals. Accredited, N. E. Ass. of Coll. & Sec. Schls.

\*St. Michael's School, Newport, R. I.

(Province of New York and New Jersey)

### New York

**C**athedral Choir School, Cathedral Heights, New York 25, N. Y.; 1901; head, Rev. James Green; pupils, 49; faculty, 5; boarding; age 9-14; grades 5-9; \$350; school is located on grounds of the Cathedral of St. John the Divine; academic course; special emphasis, music. Accredited, secondary education bds.

\*Darrow School, New Lebanon, N. Y.

\*DeVeaux School, Niagara Falls, N. Y.

**G**race Church School, 802 Broadway, New York 3, N. Y.; 1894; head, Frank D. Ford; rector, Rev. Dr. Louis W. Pitt; pupils, 60; faculty, 5; day school; age 5-17; grades 1-12; \$300; special emphases, academic and coll. prep. Accredited,

Rev. James Henderson; pupils, 300; faculty, 32; boarding and day; age 9-18; grades 4-12; boarding, \$1000; day, to gr. 4, \$475; beyond gr. 4, \$550; under jurisdiction of the Protestant Episcopal Cathedral Foundation of Washington, D. C.; elementary school and coll. prep.; special emphases, a Church school offering elementary school work, coll. prep. school work, athletics including all seasonal sports, sacred studies, etc. Accredited, Midd. States Ass. of Coll. and Sec. Schools.

### Maryland

**S**t. James' School, Lydia, P. O., Washington Co., Md.; 1842; head, Vernon B. Kellett, Ph.D.; chaplain, Rev. Walter B. McKinley; pupils, 84; faculty, 10; boarding and day; age 10-18; grades 5-12; boarding, \$1000; day, \$500; diocesan school of Maryland; coll. prep. and general; special emphases, small classes and individual attention, prep. for the service academies. Accredited, Midd. States Ass. of Coll. and Sec. Schools.

**S**t. Paul's School for Boys, 2101 Rogers Ave., Baltimore 9, Md.; 1849; head, George S. Hamilton; chaplain, Rev. Harry Lee Doll; pupils, 210;



**NORTHWESTERN MILITARY AND NAVAL ACADEMY: Located at Lake Geneva, Wis., the school has recently become affiliated with the Church.**

N. Y. State Bd. of Regents; Sec. Educ. Bd. member.

**H**oosac School, Hoosick, N. Y.; 1889; head, Rev. Meredith B. Wood; chaplain, Rev. R. B. Gutmann; pupils, 43; faculty, 6; boarding; age 10-18; grades 5-12; \$700-\$900; coll. prep., but not limited to boys going to college; special emphasis, self help. Accredited, N. Y. State Regents.

**M**alcolm Gordon School, Garrison-on-Hudson, N. Y.; 1927; head, Malcolm Kenneth Gordon; chaplain, Rev. William Sharp; pupils, 25; faculty, 4; boarding; age 8-14; grades 3-8; \$1400, with a few scholarship aids.

\*Manlius School, Manlius, N. Y.

\*St. Paul's School, Garden City, N. Y.

**S**t. Peter's School, Peekskill, N. Y.; 1938; head, Rev. Frank C. Leeming; chaplain, same; pupils, 58; faculty, 8; boarding; age 9-17; grades 5-12; \$800-\$1200; a thorough Church school; coll. prep.; special emphases, shop—carpentry and motor mechanics; self help. Accredited, Bd. of Regents, U. S. of State of N. Y., Coll. Bd. Exam.

**S**t. Thomas Choir School, 123 W. 55th St., New York; 1919; head, Rev. James O. Carson, Jr.; rector, Rev. Roelf Brooks; pupils, 40; faculty, 6; boarding; age 9-15; grades 5-9; no tuition or board, incidentals \$100; Church connection, St. Thomas Church; academic pre-prep.; special emphases, music, with daily rehearsals. Boys prepared individually for schools they plan to enter. Member Sec. Educ. Bd. Their examinations used for promotion purposes.

\*Trinity School, 139 W. 91st St., New York 24, N. Y.

### New Jersey

\*Freehold Military School, Freehold, N. J.

\*Morristown School, Morristown, N. J.

**S**t. Bernard's School, Gladstone, N. J.; 1900; head, H. D. Nicholls; boarding; grades 5-12; \$500; special emphasis, work program. Accredited, State of N. J.

(Province of Washington)

### Delaware

\*St. Andrew's School, Middletown, Del.

### District of Columbia

**S**t. Albans, The National Cathedral School for Boys, Mount St. Alban, Washington 16, D. C.; 1907; head, Rev. Albert H. Lucas, D.D.; chaplain,

faculty, 13; boarding 60, day 150; age 8-18; grades 3-12; day, \$260; boarding, \$630; academic. Students admitted by certificate to all leading colleges and universities of the U. S.

### Pennsylvania

\*Church Farm School, Glen Loch, Pa.

\*Episcopal Academy, Overbrook, Philadelphia 31, Pa.

\*Meadowbrook School, Meadowbrook, Pa.

**M**ercersburg Academy, Mercersburg, Pa.; 1893; head, Charles S. Tippett, Ph.D., Litt.D.; chaplain, Rev. James W. Moyer; pupils, 346; faculty, 36; day—6, boarding—340; age 12-20; grades 7-12; \$1200 in 4 upper gr. \$1000 in Jr. School, \$350 for day; coll. prep.; church connection, Evangelical and Reformed Church; special emphases, mathematics, science, and prep. for coll. Accredited, Midd. States Ass. of Schools and Coll.

\*St. Peter's Choir School, 319 Lombard St., Philadelphia, Pa.

\*Valley Forge Military Academy, Wayne, Pa.

### Virginia

**C**hristchurch School, Christchurch, Va.; 1921; head, Rev. S. Janney Hutton; chaplain, same; pupils, 56; faculty, 5; boarding; age 11-17; grades 6-12; \$750; owned by Church Schools in the Dioc. of Va., Inc.; intermediate school prepares boys for the larger secondary schools. Upper school gives full college preparation to a limited number of boys; special emphases, thorough training in working methods for younger boys, out-of-door life, including sailing and other water sports on the Rappahannock River. Accredited, Va. State Bd. of Educ., So. Ass. of Coll. and Prep. Schools.

**E**piscopal High School in Virginia, Alexandria, Va.; 1839; principal, A. R. Hoxton; chaplain, Rev. A. C. Zabriskie, D.D. (acting); pupils, 346; faculty, 17; day—15, boarding—215; age 13-18; forms I-IV; board and tuition \$850 plus deposits \$100. Sons of clergy one-half; coll. prep. Accredited, So. Ass. State Bd. of Ed.

**S**t. Christopher's School, Richmond 21, Va.; 1910; head, Rev. John Page Williams; pupils, 355; faculty, 22; day and boarding; grades, primer—12; day, lower school, \$100-\$160; middle school, \$275; upper school, \$300; boarding, full-time, \$750; 5-day, \$650, plus laundry, laboratory, and athletic fees; 25% off for sons of clergy. 5% off for 2 or more brothers attending; coll. prep.; special em-

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Living Church will be glad to supply  
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Schools, State Bd. of Educ.

Virginia Episcopal School, Lynchburg, Va.; 1916;  
head, George L. Barton, Jr., Ph.D.; chaplain to  
be appointed; pupils, 94; faculty, 10; boarding;  
age 12-19; grades 1-13; \$800, boarders, \$200, day,  
\$75 for lunch; coll. prep.; special emphases, mathe-  
matics and English. Accredited, So. Ass. and Va.  
State Board of Educ.

(Province of Seawee)

North Carolina

Christ School, Arden, N. C.; 1900; head, David  
P. Harris; chaplain, Rev. Gale D. Webbe;  
pupils, 130; faculty, 12; boarding; age 12-19;  
grades 7-12; \$500; coll. prep.; special emphases,  
self help. Accredited, So. Ass. of Coll. and Sec.  
Schls.

Patterson School, Legerwood, N. C.; 1910; super-  
intendent, George L. Wiese; chaplain, Rev. Bos-  
ton M. Lackey; pupils, 42; faculty, 6; boarding;  
age 11-19; grades 6-12; \$360 or \$40 a month; jr.  
high and high school plus industrial arts, Bible,



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and typing; special emphases, spiritual training,  
extracurricular work in agriculture on school farm.  
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South Carolina

\*Porter Military Academy, 167 Ashley Ave.,  
Charleston 17, S. C.

Tennessee

St. Andrew's School, St. Andrews, Tenn.; 1905;  
head, Rev. Wm. R. D. Turkington, O.H.C.;  
chaplain, Brother Dominic, O.H.C.; pupils, 70;  
faculty, 6; day and boarding; age 12-18; grades  
6-12; free to \$450, amount determined by agree-  
ment of parents and headmaster; (under direction  
of the Order of the Holy Cross); grammar schl.  
and high schl., general or coll. prep. Accredited,  
So. Ass. of Coll. and Sec. Schls.

\*Sewanee Military Academy, Sewanee, Tenn.

(Province of the Midwest)

Indiana

\*Culver Military Academy, Culver, Ind.  
Howe Military School, Howe, Ind.; 1884; super-  
intendent, Col. Burritt B. Bouton; chaplain,  
Rev. Robert J. Murphy; pupils, 280; faculty, 30;



St. Bernard's, Gladstone, N. J.:  
The chapel.

The Living Church

warding; age 9-18; grades 5-12; \$850 through 8th grade, \$950 high sch.; coll. prep., general and pre-production. Accredited, North Cent. Ass.

#### Michigan

Cranbrook School, Bloomfield Hills, Mich.; 1926; head, Rev. W. Brooke Stabler; inquiries to Paul Fiedrich, registrar; pupils, 280; faculty, 28; day and boarding; age 11-20; grades 7-12 and post-graduate; boarding—\$1275, day—\$555; coll. prep.; special opportunities, arts, crafts, science, music, accredited, U. of Mich. and all the better colleges and universities.

#### Wisconsin

orthwestern Military and Naval Academy, Lake Geneva, Wis.; 1888; superintendent, Rev. James H. Jacobson, colonel-aide de camp, Wis. N. G.; chaplain, same and Rev. Harry P. Hibsh; pupils, 50; faculty, 17; boarding; age 12-18; grades 8-12; \$1500, all inclusive; coll. prep.; special emphases, fundamentals, and military science. Accredited, North Central Ass., Private Schls. Ass. St. John's Military Academy, Delafield, Wis.

(Province of the Northwest)

#### Minnesota

treck School for Boys, 2477 Como Ave. W., St. Paul, Minn.; 1885; head, Chester H. Des Rosiers; chaplain, Rev. Harry E. Nelson; pupils, 15; faculty, 45; day and boarding; day, \$210-\$335; boarding, \$635-\$780; Episcopal; coll. prep. accredited, U. of Minn.

St. James' School, Faribault, Minn.; 1901; head, Very Rev. O. R. Littleford; chaplain, Rev. David I. Horning; pupils, 50; faculty, 7; boarding; age 6-14; grades 1-8; \$850 plus uniform; under auspices of the dioc. of Minn.; special emphases on the home environment provided for the students and on the military training. Accredited, North Central Ass.

Shattuck School, Faribault, Minn.; 1860; head, Rev. Dr. Donald Henning (now in Army Chaplain's Corps); inquiries to registrar; chaplain, Rev. Joseph M. McKee, A.M.; pupils, 240; faculty, 30; day and boarding; age 12-18; grades 7-12; gr. 7-8—\$900, gr. 9-12—\$1150; coll. prep. with military training.

(Province of the Southwest)

#### Kansas

St. John's Military School, Salina, Kans.; 1887; head, Rev. R. L. Clem; chaplain, Rev. R. K. Nale; pupils, 125; faculty, 12; boarding; age 3-18; grades 3-12; \$700-\$750; coll. prep.; special emphases, strong program of guidance and counseling. Accredited, North Central Ass. of Coll. and Sec. Schls.

#### Texas

St. Luke's School, Austin, Tex.; 1941; head, Walter W. Littell; visiting chaplains, Rev. Charles A. Summers, Rev. Joseph Harte, Rev. O. D. Reed; pupils, 12; faculty, 5; boarding; age 11-18; grades 7-12; \$270-\$1000, according to financial status of parents; Church connection, trustees must be communicants of the Episcopal Church, the 4 bishops in Texas compose advisory bd., property belongs ultimately to the Church in Texas; coll. prep.; special emphases, country life, boy scouts.

(Province of the Pacific)

#### California

Harvard School, 3700 Coldwater Canyon Rd., North Hollywood, Calif.; 1900; head, Rt. Rev. Robert B. Gooden, D.D.; chaplain, Rev. F. M. Crane; pupils, 215; faculty, 23; day and boarding; age 10-18; grades 6-12; day—\$400, boarding—\$1100; coll. prep.; English, math, science, languages, etc. Accredited, U. of Calif. at Berkeley.

#### Honolulu

\*Iolani School, Honolulu, Hawaii

through sec. sch.; some boarders 8th-12th; boarding—\$1350; day, \$165-\$350; diocesan school; general and coll. prep. Accredited, N. E. Coll. Cert. Bd.

#### Massachusetts

St. Anne's School, 18 Claremont Ave., Arlington Heights, Mass.; head, Rev. Mother, O.S.A.; chaplain, Rev. E. H. Maddux, S.S.J.E.; pupils, 80; faculty, 9; boarding; age 5-18; grades kindergarten through high sch.; tuition and board, \$500; academic. Members of the N. E. Ass. of Coll. and Sec. Schls.

#### New Hampshire

\*St. Mary's-in-the-Mountains, Littleton, N. H.

#### Rhode Island

\*Abbie Loveland Tuller School, Providence, R. I.; Barnstable, Mass.; Fairfield, Conn.; Washington, Conn.



St. THOMAS BOYS: They provide the choir for St. Thomas Church, N. Y.

#### Vermont

\*Rock Point School, Burlington, Vt.

(Province of New York and New Jersey)

#### New York

St. Agnes' School, Albany 4, N. Y.; 1870; principal, Blanche Pittman; pupils, 200; faculty, 30; boarding and day; age 12-18; grades 7-12; boarding, \$1200; day, \$150-\$400; coll. prep. and general; special emphases, music, art, sports, and coll. prep. Accredited, Midd. States Ass.

\*Cathedral School of St. Mary, Garden City, N. Y.

Mary Warren School, 136-142 8th St., Troy, N. Y.; 1844; principal, Rev. Clarence W. Jones; chaplain, same; pupils, 38; faculty, 5; day choir school for girls; age 6-14; grades 1-8; tuition free; Episcopal girls sing in the Church of the Holy Cross; prep. for high school; special emphases, music (church). Accredited, Bd. of Regents, N. Y. State.

St. Faith's School, Saratoga Springs, N. Y.; 1890; principal, Rev. Leonard W. Steele; chaplain, same; pupils, 45; faculty, 8; day and boarding; age 8-18; grades 3-12; \$670; approved by the synod of the 2d province, which elects 3 trustees; coll. prep. and general; special emphases, basic subjects. Accredited, Dept. of Educ., State of N. Y.

\*St. Mary's School, Mount St. Gabriel, Peekskill, N. Y.

#### New Jersey

St. John Baptist School, Mendham, N. J.; 1880; head, Sister Agnes Genevieve; chaplain, Rev. Edward R. Noble; pupils, 63; faculty, 7 teachers and 5 sisters; day and boarding; age 12-19; grades 7-12; \$900 with reduction for clergy, Army



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#### GIRLS

(Province of New England)

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St. John's School, 271 Boulevard, Mountain Lakes, N. J.; 1909; head, Theresa L. Wilson; pupils, 78; faculty, 14; day; age 5-19; grades, kindergarten-12; \$125-\$375; coll. prep. and general; special emphases, religion, character, high standards. Accredited, State of N. J.

\*St. Marguerite's Home School, Ralston, N. J.

\*St. Mary's Hall, Burlington, N. J.

### (Province of Washington)

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National Cathedral School, Mount St. Alban, Washington 16, D. C.; 1900; principal, Mabel B. Turner; pupils, 270; faculty, 45; day and boarding; age 9-20; grades 4-13; boarding-\$1000; day, \$325-\$400; coll. prep., general, one year post-graduate course with diploma; special emphases, music and art. Accredited, Midd. States Ass. of Coll. and Sec. Schls.

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\*Chatham Hall, Chatham, Va.

St. Anne's School for Girls, Ivy Road, Charlottesville, Va.; 1910; principal, Elizabeth Brooke Cochran, M.A.; chaplain, Rev. Herbert A. Donovan; pupils, 150; faculty, 25; day and boarding; age 5-18; grades 1-12; boarding-\$850; high school, day-\$200; gr. 7-8, \$175; gr. 5-6, \$150; gr. 3-4, \$125; kindergarten-2d gr. \$90; coll. prep. Accredited State Bd. of Educ., Va.

\*St. Catherine's School, Westhampton, Richmond, Va.

St. Margaret's School, Tappahannock, Va.; 1920; head, Rebecca R. Craighill (Mrs. M. L.); chaplain, Rev. William G. Pendleton, D.D.; pupils, 101; faculty, 11; day and boarding; age 12-19; grades from 9; boarding-\$700; day-\$150; coll. prep. Accredited, Va. State Bd. of Educ.

Stuart Hall, Staunton, Va.; 1843; principal, Mrs. W. T. Hodges; chaplain, Rev. J. Lewis Gibbs; pupils, 155; faculty, 21; day and boarding; age 12-20; grades 7-12; boarding-\$850; day-\$200; coll. prep., general, secretarial, special work in art, music, and dramatics. Accredited, Southern Ass. of Schls. and Coll., State Bd. of Educ.

### (Province of Sewanee)

#### Florida

\*Cathedral School for Girls, Orlando, Fla.



ST. MARY'S, SAN ANTONIO: *The flag raising ceremony.*

#### Kentucky

Margaret Hall School, Versailles, Ky.; 1898; principal, Rev. Mother Rachel, OSA; acting chaplain, Rev. Grant Knauff; pupils, 70; faculty, 14; day and boarding; age 6-18; grades kindergarten-12; day: kindergarten, \$50; gr. 1-3, \$60; 4-5, \$90; 6-7, \$120; 8-12, \$160; boarding, \$750; coll. prep. and general, special work in music-piano, violin, harmony, theory, music history; special emphases, simplicity of life; student responsibility, Christian Education. Accredited, Southern Ass. of Coll. and Sec. Schls., Ky. State Dept. of Educ.

#### Mississippi

All Saints' Episcopal College, Vicksburg, Miss.; 1908; head, Rev. W. G. Christian; chaplain, same; pupils, 91; faculty, 16; day and boarding; age 13-20; grades 9-14; boarding-\$700; h. s. day-\$100; coll. day-\$150; controlled by dioc. of Ark., La., and Miss.; classical and vocational; special emphases, thorough coll. prep. and preparation for intelligent Christian living. Accredited, State of Miss. Dept. of Educ., Southern Ass. of Coll. and Sec. Schls.

#### North Carolina

St. Mary's School and Junior College, Raleigh, N. C.; 1842; president, Mrs. Ernest Cruikshank.



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\*St. Mary's School for Girls, Sewanee, Tenn.

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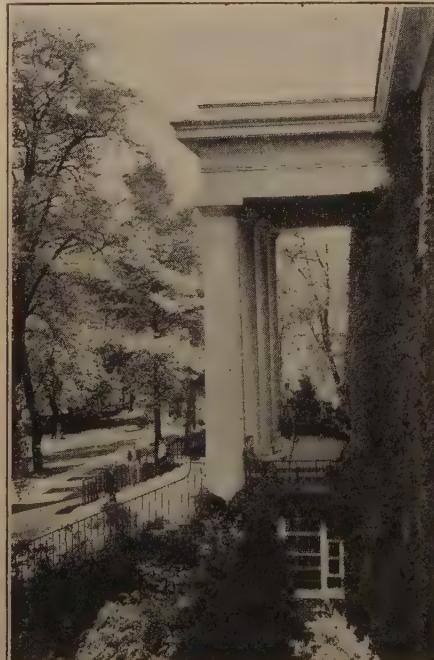
### Wisconsin

Kemper Hall, Kenosha, Wis.; 1870; head, Sister Mary Ambrose, Mother Superior, CSM; chaplain, Rev. Leonard Wolcott; pupils, 125; faculty, 18; day and boarding; age 9-18; grades 4-12; boarding, \$1,025; day, \$300; coll. prep., general, fine arts, home economics; special emphases, training in self-responsibility. Accredited, U. of Wis. St. Anne's School, Younglands, Lake Geneva, Wis.; 1938; head, Rev. Sister Magdalen, OSA; chaplain, Rev. Dr. William Stoskopf.

### (Province of the Northwest)

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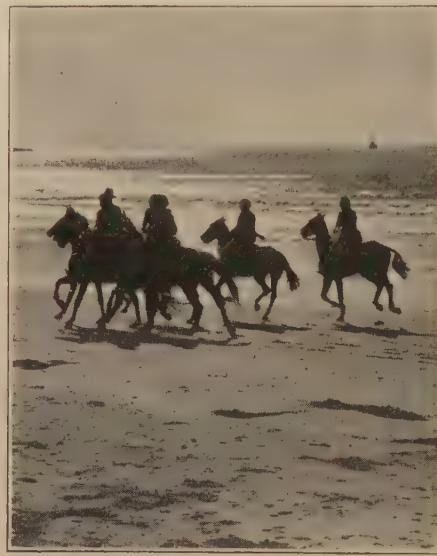
\*St. Monica's School, 1011 Park Ave., Des Moines, Iowa.

Minnesota

\*St. Mary's Hall, Faribault, Minn.

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Brownell Hall, Omaha, Nebr.; 1863; head, Dorothy Calvert Beck; chaplain, Rev. E. J. Secker; pupils, 100; faculty, 14; day and boarding; grades, kindergarten-12; tuition, kindergarten, \$100; gr.



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\*Shoshone Indian Mission School, Wind River, Wyo.

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(Province of the Pacific)

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Bishop's School, 475 Prospect St., La Jolla, Calif.; 1909; head, Caroline S. Cummins; chaplain, Rev. George F. Williams; pupils, 135; faculty, 22; day and boarding; age 11-18; grades 6-12; boarding, \$1200; day: gr. 6, 7, 8, \$300; high schl., \$400; coll. prep. and general; special emphases, on cultural rather than vocational subjects. Typing has been added to meet present day demand. Accredited, U. of Calif., Pacific Coast Headmistresses' Ass., Calif. Ass. of Independent Schls.

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\*St. Andrew's Priory School, Honolulu, Hawaii.

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St. Helen's Hall and Junior College, 1855 S.W. 13th Ave., Portland 1, Ore.; 1869; principal, as of July 1st, Rita A. York; pupils, 350; faculty, 32; day schl.—1st 6 gr., boarding in high schl. and coll.; age 2 years and up; grades, nursery schl. through jr. coll.; tuition, nursery schl. (half day), \$30 a quarter, (full day), \$30 a month; gr. schl., \$150; h. s. boarding, \$935; h. s. day, \$218; j. c. boarding, \$672; j. c. day, \$203.75; dioc. schl.; usual gr. schl. work, h. s. coll. prep. and general, j. c. liberal arts and secretarial. Cadet nursing corps students take academic work here; special emphases, courses in religion in h. s. and j. c., also gr. schl.; emphasis on Christian citizenship throughout. Accredited Northwest Ass. of

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COEDUCATIONAL

(Province of New England)

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Woodbridge Country Day School, Ansonia, Conn.; 1933; head, Rev. George A. Barrow, Ph.D.; chaplain, same; pupils, 12; faculty, 4; day and boarding; age 5-13; grades, nursery-8.

(Province of New York and New Jersey)

New York

\*Ascension Day School, 215 Manor Rd., West New Brighton, S. I., N. Y.  
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(Province of Washington)

District of Columbia

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Virginia

Blue Ridge School, Bris, Green County, Va.  
John Moncure High School, Miller's Tavern, Va. (Colored.)

St. Agnes' School, Alexandria, Va.

Paul's Polytechnic Institute, Lawrenceville, Va.; 1888; president, J. Alvin Russell; chaplain; pupils, 1012; faculty, 65; day and boarding; 13-25; grades 1st through 4-year college; \$59-\$325, free to county high and elementary pupils; special emphasis, industrial work. Accredited, State Bd. of Educ. of Va.

(Province of Sewanee)

Louisiana

Shoaudet Normal and Industrial School, New Orleans, La. (Colored.)

Mississippi

Okolona Industrial School, Okolona, Miss.; 1902; principal, W. Milan Davis; chaplain, Rev. J. W. Emerson; pupils, 150; faculty, 18; day and boarding; age 12-21; grades 9-13; tuition, \$15.25 monthly; regular h. s. and jr. coll. courses; special emphases, teacher education and vocational training. Accredited Miss. State Dept. of Educ.

North Carolina

Appalachian School, Penland, N. C.; 1913; head, Rev. P. W. Lambert, jr.; pupils, 30; faculty, 6; day and boarding; age 6-12; grades 1-7; \$40 monthly; dioc. school.

Stone Ark, Southern Pines, N. C.; 1927; principal, Mrs. Millicent A. Hayes; pupils, 33-40; faculty, 8; country day (co-ed) and boarding (girls); age 6-14; grades 1-8; day, \$200-\$450; boarding, \$200-\$1400; all usual subjects, music and handrafts.

South Carolina

Boone's Normal and Industrial School, Denmark, S. C.; (Colored); 1897; principal, J. E. Blanton; chaplain, Rev. S. C. Usher; pupils, 750; faculty, 35; day and boarding; age 6-25; grades 1st through 2 years coll.; boarders, \$167.50; day, \$30; special emphases, agriculture and teacher training. Accredited, State Dept. of Educ., So. Ass. of coll. and Sec. Schls.

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Galloway Industrial School, Mason, Tenn. (Colored.)

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\*St. Michael's Mission School, Ethete, Wyo. (Arapaho Indians.)

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Washington

\*Children's Educational Foundation, Box 188, Mercer Island, Wash.

Alaska

\*St. John's School, Allakaket, Alaska (Indian and Eskimo); Mission Day School.

\*St. Mark's School, Nenana, Alaska (Indian); Mission Day School.

Panama Canal Zone

\*Christ Church Academy, 3d and Herrera Ave., Colon, R. P.

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## COLLEGES

All Saints' College, Vicksburg, Miss. (See Primary and Secondary.)

Bard College, Annandale-on-Hudson, N. Y.

Carleton College, Northfield, Minn.; 1866; pres., Donald J. Cowling; inquiries to Robert E. Barton, Allen, assistant to the pres.; chaplain, Rev. Victor E. Pinkham; pupils, 850; faculty, 120; day and boarding; \$900; liberal arts. Accredited by all accrediting agencies.



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\*Graduate School of Applied Religion, Cincinnati, Ohio.

\*Hobart and William Smith Colleges, Geneva, N. Y.

\*Kenyon College, Gambier, Ohio.

\*Milwaukee Downer, Milwaukee, Wis.

Nashotah House, Nashotah, Wis. (See Theological Seminaries.)

St. Augustine's College, Raleigh, N. C. (Negro); 1867; pres., Rev. Edgar H. Goold; chaplain, same; pupils, about 200; faculty, about 20; day and boarding; age 16 and up; cost, about \$300, including tuition, bd., lodging; liberal arts, teacher training, pre-medical, commerce, music, and physical educ. Accredited, So. Ass. of Coll. and Sec. Schls.

St. Helen's Hall and Junior College, 1855 S.W. 13th Ave., Portland, Ore. (See Primary and Secondary.)

St. Mary's School and Junior College, Raleigh, N. C. (See Primary and Secondary.)

\*St. Philip's Junior College and Vocational Institute, 2120 Dakota St., San Antonio, Tex. (Colored.)

St. Paul's Polytechnic Institute, Lawrenceville, Va. (Colored.) (See Primary and Secondary.)

Trinity College, Hartford 6, Conn.; 1823; acting pres., Arthur H. Hughes; inquiries to Edward D. Myers, dean of freshmen; chaplain, Rev. Arthur Adams; pupils, 550; faculty, 45; day and boarding; arts and sciences; special emphases, pre-professional. Accredited, Ass. of American Universities, N. E. Ass. of Coll.

\*University of the South, Sewanee, Tenn.

Voorhees Junior College, Denmark, S. C. (Colored). (See Primary and Secondary.)

## THEOLOGICAL SEMINARIES

Berkeley Divinity School, 80 Sachem St., New Haven, Conn.; 1854; dean, Very Rev. Lawrence Rose, S.T.D.; students, 12; faculty, 8 boarding; age 22-35; graduate work; cost, \$420.

Bexley Hall, Divinity School of Kenyon College

due to the war temporarily located at Alexandria Va.; 1824; dean, Very Rev. Corwin C. Roach

chaplain, Canon Orville E. Watson.

Bishop Payne Divinity School, Petersburg, Va. 1878; dean, Very Rev. Dr. Robert A. Goodwin

students, 11; faculty, 4; boarding; cost, \$250

regular theological course.

\*Church Divinity School of the Pacific, Berkeley Calif.

\*Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia.

\*DuBose Memorial Church Training School, Mont-  
eagle, Tenn.

Episcopal Theological School, 99 Brattle St., Cambridge, Mass.; 1867; dean, Very Rev.



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General Theological Seminary, 175 9th Ave., New York 11, N. Y.; 1817; dean, Very Rev. Hugh E. W. Fosbroke; chaplain, Rev. Miles L. Yates; students, 74; faculty, 20; day and boarding; age 21 and up; postgraduate; cost, \$400, tuition free registration fee for non-residents, \$12.50 each term theological course. Accredited, American Ass. of Theological Schools.

Nashotah House, Nashotah, Wis.; 1842; dean Very Rev. E. J. M. Nutter; chaplain, Rev. Lloyd E. Thatcher; students, 82; faculty, 6 boarding; cost, seminary, \$300; college, \$400 theology and the liberal arts.



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\*School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill.; 1858; pres. and dean, Rt. Rev. F. A. McElwain, D.D.; chaplain, Rev. P. V. Norwood; students, 37; faculty, 8; age 21-30; graduate courses in theology. Accredited, American Ass. of Theological Schls.

\*Virginia Theological Seminary, Alexandria, Va. (temporarily includes Bexley Hall).

### SCHOOL OF NURSING

School of Nursing, Hospital of St. Barnabas and for Women and Children, 685 High St., Newark 2, N. J.; 1867; director of nurses, Eva Caddy, R.N.; chaplain, Rev. John G. Martin, superintendent; students, 100; boarding; age 17½-35; h. s. graduates; cost \$250 for entire course; special emphasis, U. S. Cadet Nurse Corps. Accredited, N. J. State Bd. of Nurse Examiners.

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St. Margaret's House (School for Christian Service and Deaconess Training School of the Pacific), 1820 Scenic Ave., Berkeley 4, Calif.; 1907; dean, Ethel M. Springer; chaplain, Rev. Henry H. Shires; students, 5; faculty is drawn from neighboring seminaries; boarding; average age, 23; postgraduate; cost, \$200-\$240 a semester, registration, \$25; a graduate school for women preparing to be deaconesses or lay workers in the Episcopal Church. Degree of A.B. required for admission. For diploma two years of academic work (religious) and 20 weeks practical work; special emphases, and



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## EDUCATIONAL

### COLLEGES

#### St. Paul's Plans Summer School Of Religious Education

The 20th consecutive summer school of Religious Education is announced by President J. Alvin Russell of St. Paul's Polytechnic Institute. The dates this year are July 17th to 21st, the place, as always, the Institute in Lawrenceville, Va.

Dr. Russell announces the theme as "Life in the Christian Community," and the school will offer courses in leadership training for Woman's Auxiliary workers, youth workers, and Church school teachers.

Attendance by clergy is especially desired. The Rev. B. W. Harris, secretary for Negro Work in the Home Department of the National Council, is coöperating in the setup and program for this year's session.

### PUBLIC SCHOOLS

#### Religious Teaching to Be Given Twice Weekly in Ontario

Ontario schools will have two half hour periods per week of religious education, taught by the regular teachers, Dr. J. G. Althouse, director of education for Ontario, disclosed at a meeting of the Secondary School Headmasters Association on the opening day of the Ontario Education Association's 84th convention.

The religious education will be in addition to the daily religious exercises in the schools in which no instruction is offered, said Dr. Althouse.

"Provisions will be made to excuse from the religious instruction or from the religious exercises, or from both the children of parents or guardians who object, on conscientious grounds, to having their children take this training," he said.

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## EDUCATIONAL

been developed in the light of experience in other Canadian provinces and in Britain, he explained, and paid high tribute to the co-operation of the clergy in lending assistance to shaping the course.

He said that "very little would be left to the individual teachers" in handling the religious courses, and that it had been felt by the Department of Education that "both the course and the method of teaching should be clearly outlined in a text and in a manual available to all who are interested." These would be prepared for the fall school opening, he believed.

New teachers starting next year through the training schools will be trained in religious instruction, he revealed. Next year the course will be given by the present teaching staffs.

## SEMINARIES

### Seabury-Western to Hold Summer Session

In accordance with the suggestion made by the National Selective Service System, Seabury-Western Theological Seminary will hold a summer session beginning June 26th and concluding September 8th. The course will cover the regular first term of the Junior year only. All prospective theological students are, therefore, expected to begin their seminary work on June 26th. All regular members of the faculty will be in residence.

## COMING EVENTS

### May

16. Convention of Connecticut, Christ Church Cathedral, Hartford, Conn.; Erie, Trinity Memorial Church, Warren, Pa.; Long Island, Cathedral of the Incarnation, Garden City, N. Y.; Rhode Island, Cathedral of St. John, Providence, R. I.; Southern Ohio, St. Paul's Church, Columbus, Ohio.
- 16, 17. Convention of Southwestern Virginia, Christ Church, Roanoke, Va.
17. Convention of Eau Claire, Christ Church Cathedral, Eau Claire, Wis.; Maine, St. Luke's Cathedral, Portland, Me.; Western Massachusetts, St. Peter's Church, Springfield, Mass.
- 17, 18. National Conference on the Ministry of the Church to Returning Service Men and Women.
23. Convention of Harrisburg, St. James' Church, Lancaster, Pa.
24. Convention of Virginia, All Saints' Church, Richmond, Va.
- 24, 25. Convention of Western Nebraska, St. Mark's Pro-Cathedral, Hastings, Neb.

## CHURCH CALENDAR

### May

14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day (Wednesday).

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## ARIZONA

### Jim Crook Becomes a Catechist

By the Very Rev. E. S. LANE

The setting apart of Jim Crook of the Havasupai Canyon as catechist and lay evangelist was a most important event at the service in Trinity Cathedral, Phoenix, Ariz., on April 23d. Sixty-three were confirmed at that time.

For many years Jim has been a leader among his own people, who live in a branch of the Grand Canyon, and he was recently the chairman of the tribal council. Known far and wide as a rough, but genial, Indian



NEW CATECHIST: Jim Crook stands beside Bishop Mitchell (right).

Cowboy, he was a few years ago most effectually converted to the "Jesus Way" by certain good Christian friends who were employed at Grand Canyon National Park where Jim was working at the time. They, as friends of his, wanted him to know their Friend, Jesus. This method of approach was a success, although it took some time.

It was about this time that the Rev. Cecil Harris, vicar of the church in Williams, made a trip with the Archdeacon down to "Supai," the beautiful Canyon village, to consider the possibility of establishing missionary work among those unchristianized people who live 3500 feet below the Rim. This place has sometimes been called "The Shangri-La of America." So it was that Mr. Harris met Jim, whom he had heard of but had never met, and with him and the Archdeacon made plans for carrying on religious work among Jim's people. As a result during the following summer, after due preparation, Jim and Viola, his wife, and several of his children were baptized in the little river that winds through the canyon. Without the slightest knowledge of matters theological or ecclesiastical, Jim of his own volition asked to be put under the water, saying that he had been "a heap bad man" and wanted to feel that his past life was now being washed away. Fortunately Mr. Harris had at one time been a minister in the Christian Church and was quite accustomed to Immersion, so he gladly consented. Viola, the wife, however, was perfectly satisfied to be baptized with her children in our regular way, that is by "pouring." But they all went down into the river close to the bank, and stood there while Mr. Harris poured the water upon them with his hand.

After his baptism Jim expressed his wish to have an opportunity to study the Bible and "all things which a Christian ought to know and believe." Accordingly arrangements were made for his attending the "Cook School for Christian Training of Indian Leaders" in Phoenix, where now for four winter terms he and Viola have diligently studied the Bible and methods of evangelism, in order to become missionaries among their own people and to help in building up a congregation and church. In addition to this, Mr. Harris made regular trips to the Canyon for preaching and teaching, and the Bishop as well as the Archdeacon made occasional trips. Also in the past two summers ten-day vacation schools have been held under the direction of the Rev. Earle Dexter of the Cook School, in coöperation with the Archdeacon and with the hearty approval of the Bishop. At these sessions a number of children have been baptized at the request of their parents, who have shown great interest and some of whom are still considering being baptized themselves. A third vacation school is now being planned for next June and is to be followed by the visit of a "Gospel team" under the leadership of Mr. Dexter, assisted by Howard McKinley of the Navajo Mission, and others.

The climax of all these events was witnessed on April 23d in the formal admission by Bishop Mitchell of Jim Crook into "the ministry of catechist and lay evangelist." The prayers of his many friends follow him in his new career.

## SOUTH FLORIDA

### Growth of Diocese Marked At Annual Convention

"To us it is given to know that the only way to create the new world is first to create the new man, and we know that this is the task of the Church, divinely bestowed and bestowed upon her alone," said Bishop Wing of South Florida at the 22d annual convention of that diocese, held April 25th and 26th in All Saints Parish, Lakeland.

To facilitate work, the executive board was given authority to prepare budgets for the operation of the diocese and to raise the missionary stipends, increasing the apportionment to the parishes next year to maintain this. Stating that each year brought increased difficulties in holding the convention, Bishop Wing's address suggested that authority be given the executive board, with the advice of the standing committee, to abrogate a convention during a war if the emergency required such a step. A motion authorizing such action was passed.

A telegram from the Presiding Bishop was read, asking that all churches be opened immediately upon hearing of the invasion of Europe, that people of all faiths might pray for those taking part in it, for victory and a lasting peace. The plan will be followed throughout South Florida.

Bishop Wing spoke of a phenomenal growth of the Church in this diocese and



# The Month of Our Lady

May was well selected to be the month in which we as a church more definitely seek to honor the Blessed Virgin Mary, the Mother of Our Lord. It is so eminently one of the loveliest months of the year, as She was the loveliest of all women. Some day, through quiet, steady teaching and much patience, thousands of Episcopalians who now are apparently either too afraid—or (more nearly) too ignorant of what the difference is between worship and reverence—to revere the name and life of the Blessed Virgin Mary, will come to love and reverence Her for just exactly what She is and for what She did.

You Episcopal women all over this country who shiver at mentioning Her name, would you do what She did if God asked you to? Would you be willing to bear a child whose only father was to be the Holy Ghost, even if God did ask you to? Would you? Babies had never been conceived by the Holy Ghost in Her time before, as they are not being so conceived now. She knew the opprobrium she would have to face, and did. And St. Joseph, her lover, didn't have an easy time of it, either. But he, great soul that he was, immediately accepted God's will, and believed on what the angel told him, and went on through his life ever afterward living sacrificially as few married men would care to in these days.

So, you women and girls who would never even have the courage, let alone the consecration, to so valiantly bear our Lord at God's request, pull in some of your silly talkings and resentments against all the due homage and reverence we as a Church love to show to

Her Holy Name and Memory. If you don't know, ask your priest the difference between reverencing a saint like Our Lady, and worshipping a God like Our Father and Our Lord. And don't let us catch you mumbling and murmuring about all this homage to Our Lady being of Roman Catholic influence. Take up the very Prayer Book you make such a stand for and know so little about, and see just how much honor is given to Our Lady—as, for instance the Purification of St. Mary the Virgin (Feb. 2), the Annunciation of the Blessed Virgin Mary (Mar. 25) and Her very great part in the Feast of the Nativity, where, had She not been God's willing instrument, you would have had no Christmas! Don't forget that!

So, women and men, too, of the Episcopal Church, who certainly believe in the intercession of the saints, start being sweeter and lovelier minded toward the sweetest and gentlest soul who ever lived, next to Our Blessed Lord. Just occasionally, until you learn to love doing it more frequently, offer up a prayer to Our Lady that she intercede to Our Father for those you love here, or those you love and yearn for and fear for who are overseas, and ask Her to pray for you, that you may have some of her quietness, her devotion, her consecration, her patience, her silence (how seldom, if at all, we hear of Her even murmuring, even at the cross, or elsewhere), her saintly loveliness! If all our Episcopal women would more nearly follow Her example, what a Church we'd have! We'd hardly recognize it when contrasted with what many of us exhibit as Christianity today.

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address to the children from the Canterbury pulpit. Preliminary to his formal talk he told them how a few days ago he had been made their "Father in God" and that he was beginning to realize what a large family he had adopted. He told them that as he had adopted them so he wanted them to adopt him as their Bishop. Taking for his theme: "It is more blessed to give than to receive," the Bishop led the children in a happy and most understandable style to the feeling that they would always find real satisfaction in sharing with others what God had given them.

The Rev. C. Randolph Mengers, chairman of the Department of Religious Education of the diocese, read the citation of those schools deserving special honors for their Lenten Offerings. Participating in the service also were other members of the department, namely: Rev. James Vallian, dean of Southern Convocation; Rev. Robert L. Jones, dean of Northern Convocation; and Rev. William C. Draper, the latter also a canon of Washington Cathedral.

## VIRGINIA

From the Old St. Asaph's  
To the New

By the Rev. SAMUEL B. CHILTON

★ A service of unique interest was held in St. Asaph's Chapel, Bowline Green, Va., April 30th, when a portrait of the Rt. Rev. Jonathan Shipley, Bishop of St. Asaph in North Wales from 1762 to 1788, was dedicated. St. Asaph's had the distinction of being the last parish in Virginia that was established by the General Assembly before the complete disestablishment of the Church. It was formed in 1780 by a division of Drysdale parish. The name was given as a grateful tribute to the Bishop of St. Asaph, who shortly before the Revolution published a pamphlet that was widely circulated in the colonies. He stoutly defended the principles advocated by the colonists in the controversy with the mother country. Bishop Shipley was honored with Lord Shelburne and the Earl of Beckford for whom parishes were named in the Colonies and with Lord Loudon and Prime Minister Pitt for whom counties were named because their stand on questions brought about the Revolution. These men were advocates in England of the new conception of democracy as George Washington, whose statue now stands in Trafalgar Square, London, was a leader in America.

The portrait was presented to the diocese for St. Asaph's Parish in 1941 by Rear Admiral Rowley Conway, C.N.C., of Bodrhyddan Rhuddlan, Wales, a descendant of Bishop Shipley. It was kept in the diocesan headquarters in Richmond until recently, when it was decided to place it in St. Asaph's Chapel.

The sermon at the service of dedication was preached by the Rev. G. MacLaren Brydon, D.D., historiographer of the diocese. The dedicatory prayer was read by the Rev. Samuel B. Chilton, secretary of the diocese, who has been supplying St. Asaph's in the absence of a rector.

The Living Church

## SALINA

## Praises Loyalty of Clergy

## Annual Convocation

Bishop Nichols presided for the first time since his appointment as Ordinary of the district when the 40th convocation of the missionary district of Salina met in

Church of the Holy Apostles, Ellsworth, Kans., April 23d and 24th.

In his pastoral letter he strongly urged convocation to consider the matter of increased self-support. Concerning the state of the district, Bishop Nichols reported that although his clergy were constantly beset by calls and offers for work in other fields, he was able to report an increase of two new men to the Salina staff since last year. These men are Fr. Hale, the new chaplain of St. John's School, Salina, and Fr. MacLaury, priest-in-charge of the Hays-Russell area. The Bishop said that he was happy and thankful for the loyalty his clergy had for this district.

An important step toward increased self-support was taken at the business session when the convocation voted to assume \$300 of the Bishop's salary. In order to do this, the Bishop's Dollar plan was adopted with the prospect of raising considerably more than the \$300 voted for the Bishop's salary. In keeping with an increased apportionment imposed by National Council on all missionary districts, the convocation voted to increase the district assessment.

Looking forward to the day when Salina may become a diocese, an increasing emphasis the last two years has been placed upon the Episcopate Endowment Fund. Mr. Eugene Barlow reported that \$424.52 had been added to the Fund since last year's convocation.

Because of the employability of youth and the inconveniences of war, it was decided to postpone the St. John's Conference, so popular every year in the district. An emphasis will be put on regional meetings this year and the conference scheduled again next year if conditions permit.

Delegates were selected with the thought that much of the future of the Church depends upon the leadership experience acquired by younger priests now.

ELECTION: Appointed to executive board: Very Rev. J. T. Golder, Rev. D. R. MacLaury; elected to executive board: Rev. J. Young, John Walters; named: Rev. Messrs. J. S. Young, W. R. Brown, J. H. Mize, Jr.

## NEVADA

## Bishop Lewis Reports on State of the Church

In the second of Nevada's streamlined convocations, held in Christ Church, Las Vegas, on April 23d, Bishop Lewis in his annual address reported encouraging facts about the work of the Church in the district: 1. In contrast to the decrease in the nation's Church school attendance, Nevada's has increased; 2. Indian work has increased; 3. Church property throughout the field has been improved. Because travel conditions are limited

the summer school and junior camp usually held at Lake Tahoe are impossible this year. The delegates passed a resolution recommending that each parish and mission conduct a vacation Church school. Also passed was a resolution to take a more active interest in Indian work. For the first time since its organization a salary for the treasurer of the district was established by the convocation.

ELECTIONS: Treasurer, Miss I. Bentley; executive council, Rev. Messrs. T. H. Kerstetter, G. A. Sibbald, J. N. Brockman, M. A. Norton; Messrs. O. Bryan, M. D. Anderson, F. Steiner, Mrs. W. Woodward. Council of advice, Rev. Messrs. A. S. Kean, G. A. Sibbald, F. W. Weida; Messrs. K. W. Gallagher, A. G. McBride, E. H. Green. Trial court, Rev. Messrs. G. A. Sibbald, B. S. Daugherty, W. T. Holt, Jr. Examining chaplains, Rev. Messrs. F. W. Weida, G. A. Sibbald, W. T. Holt, Jr. Summer school committee, Rev. Messrs. J. N. Brockman, T. H. Kerstetter, H. D. Smith. Provincial synod delegates, Rev. Messrs. G. A. Sibbald, T. H. Kerstetter, T. H. Holt, Jr.; Messrs. S. Ross, O. Bryan, A. G. McBride.

## ALBANY

## 76th Annual Convention

Declaring that the Church cannot lag behind in a matter of simple justice, Bishop Oldham of Albany in his address to the 76th diocesan convention, May 2d, commended social security for Church employees. The Bishop spoke at some length on international matters, decrying isolation and stressing the importance of action now for the solution of postwar problems. He mentioned particularly the disunity of Christendom, saying: "Surely it is clear that to export a divided Christianity will add to rather than diminish the existing disunity of the nations."

The Rev. Dr. Horace W. B. Donegan was the preacher at the public service of the convention in the Cathedral of All Saints. The music was furnished by the Diocesan Choirmasters' Association, thus continuing in wartime the annual traditional Choir Festival.

The Rev. Dr. C. Avery Mason made an address on Forward in Service at a conference of the clergy preceding the convention sessions. Robert D. Jordan, director of Promotion of the National Council, spoke at the closing session of the convention on Wednesday morning, particularly in the interest of *Forth* which has recently been adopted by the diocese as its official magazine.

The Rev. George A. Taylor, rector of St. Paul's, Albany, was elected to the standing committee and Frank B. Twinning reelected. Deputies elected for the provincial synod were: The Very Rev. H. S. Kennedy, dean of the Cathedral; the Rev. F. H. Belden, rector at Johnston; Walter Farmer, Rensselaer; and E. W. Mitchell, Stuyvesant Falls.

## LONG ISLAND

## "Understanding Our Nation"

Because of the great interest in the diocesan conferences on the theme "Understanding our Allies," a new series is being planned on "Understanding our Nation." The series is sponsored by the

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Department of Christian Social Relations, in coöperation with the Department of Christian Education and the diocesan Youth Commission. The first conference of this new series will be held on May 21st at Grace Church, Brooklyn Heights, L. I.

In the afternoon panel Herbert Miller, YMCA executive secretary, will be the chairman. The subject is "Race Relations" and speakers are Dr. Adele Streeseman of St. John's Hospital, the Rev. William Spofford, executive secretary of the C.L.I.D., Bernard Reswick of the Brooklyn Council of Social Planning, and the Rev. Samuel Rudder of the Department of Christian Social Relations.

In the evening Bishop De Wolfe will be the chairman of the panel, and the address will be given by Ferdinand C. Smith, secretary of the National Maritime Union.

Subjects of the succeeding conferences will be announced at this first meeting of the series.

## NEW YORK

### Youth Consultation Service

### CMH Changes Name

The agency formerly known as the Youth Consultation Service Church Mission of Help of the Diocese of New York, Inc., announces through its president, George W. Van Slyck, that its title has been changed to that of Youth Consulta-

tion Service of the Diocese of New York, Inc. It is felt that the shortened title is more descriptive of its service as well as making clear its diocesan connection.

## COLORADO

### 58th Annual Convention

Action at the 58th annual convention of the diocese of Colorado, held at St. John's Cathedral, Denver, on April 23d and 24th, included raising the mission of St. Michael's and All Angels, Denver, to parish status; adopting canonical changes in the method of election to the board of trustees for the diocese, to provide that no member can serve for more than six consecutive years; and reenacting the canon creating the Bishop and Council.

One of the two days of the convention was given over to a clergy conference on Forward in Service, at which Bishop Brinker of Nebraska and the Rev. John Higgins were speakers.

Taking part in the procession at the opening evensong at the Cathedral were the united choirs of the Denver churches, lay readers of the diocese, the clergy, and Bishop Ingle, who in his annual address stressed the necessity for a strong Church to make a Christian impact on the world after peace has been restored.

**ELECTIONS:** Standing committee: Very Rev. P. Roberts, Rev. N. Carroll, Mark Caffery; board of trustees: Rev. W. O. Richards, Messrs. O. Temple and R. G. Bosworth; examining chaplains:

Rev. Messrs. H. Watts, A. E. Martyr; ecclesiastical court: Rev. A. M. Lukens, J. Bordy; court appeals: Rev. R. D. Bruce, Judge P. Gilligan. Delegates to the provincial synod: Rev. Messrs. C. H. Brady, C. F. Brooks, C. B. Young, J. W. Carman, G. H. Prendergast, R. M. Redenbaugh, Messrs. R. E. Mohler, L. D. Lindou, J. C. Pebody, W. Sanborn, H. S. Sands, H. Custance.

Woman's Auxiliary: Mesdames A. B. Slack, treasurer; H. Watts, assistant treasurer. Delegates to the provincial synod: Mesdames N. L. Carr, A. M. Lukens, L. Patton, M. J. Keegan, P. Yonge. Alternates: Mesdames G. Meston, W. Kelley, C. A. Davlin, A. B. Slack, R. Downin-

## OHIO

### Parish Keymen Meet

Responding to an irresistible invitation prepared by Maxton R. Davies, parish keymen of Ohio held a conference on laymen's work at Cleveland, April 26th.

Mr. Davies, who presided at the conference, applies professional skill in the advertising field to his work for the Church. Every man to whom his letter of invitation went replied, and most of them came to the conference. "The fact that out-of-town men will have to sacrifice time and pay their own expenses will not I am sure, keep anyone away," the letter said. "This is not a tea party, but an adventure in faith that will yield dividends for the Kingdom."

Bishop Tucker of Ohio and Archdeacon B. B. Comer Lile attended, and parishes were represented by their keymen. Delegates paid their own expenses. Harvey S. Firestone, jr., chairman of the Presiding Bishop's Committee on Laymen's Work, spoke on "Mobilizing the Men." The Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work, surveyed the work of the Laymen's Committee throughout the country and in particular the work in the diocese of New Jersey. After dinner the Plan of Action for Forward in Service as it relates to men's work was discussed. A diocesan "Chain of Action" was set up with the approval of the Bishop and a program for diocesan regional and parish work was agreed upon. A laymen's conference for the diocese is to be held in the fall. The conference was closed with an inspirational talk by Bishop Tucker.

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# DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

## George Stevenson Pine, Priest

The Rev. George Stevenson Pine, reed priest of the diocese of Rhode Island, died in a Providence Hospital on April 10th.

Born in Philadelphia on March 25, 1853, Fr. Pine was the son of the late Charles Newbold and Katherine W. (Stevenson) Pine. He received his early education in the schools of Philadelphia in preparation for Harvard University, from which he graduated in 1876. He entered Berkeley Divinity School, then in Middletown, Conn., in the fall of 1876. Fr. Pine was ordered deacon in 1877, and advanced to the priesthood in 1880 by Rt. Rev. John Williams, Bishop of Connecticut. He served as assistant at St. Paul's Church, Bridgeport, Conn., in 1880-81, and then as rector of St. Mark's Church, New Canaan, Conn., from 1881 to 1883. He became rector of St. Philip's Church, Crompton, R. I., in 1883, and remained there until 1885. During his first stay in Rhode Island he assisted the Rev. J. A. Pettersen in founding and conducting the Berkeley School for Boys.

Fr. Pine was curate of St. John's Church, Roxbury, Mass., from 1885 to 1888, when he became rector of the church of the Holy Trinity, Marlboro, Mass., where he remained until 1910. He returned to Rhode Island in 1911 when he became vicar of St. Paul's Church, Providence.

On December 11, 1927, Fr. Pine observed the 50th anniversary of his ordination to the diaconate. Bishop Perry, together with many clergy of the diocese, were present at the service. The following spring Fr. Pine retired from active parish work.

For many years Fr. Pine was the hospital visitor for the diocese. He visited the hospitals regularly to greet the patients and to distribute gifts. In one large hospital in Providence he was known as the "Friday man." After his retirement from active parochial work he continued his work among the hospitals of Providence until he was 90 years of age. He never married.

Funeral services were held in the Cathedral of St. John, Providence, on April 7th, with interment in St. Philip's Churchyard, Crompton, R. I. Bishop Perry officiated at the Burial Office and celebrated the Requiem Eucharist. Bishop Bennett was Gospeller and the Rev. Charles A. Meader was Epistles. The Rev. Arthur Wood, secretary of convention, read the Lesson. The clergy choir sang the *De Profundis* and the music of the Eucharist.

## Harold Adye Prichard, Priest

The Rev. Dr. Harold Adye Prichard died May 7th after a long illness in Mount Kisco, N. Y. The British-born priest had long been prominent in Church affairs and was known as an author.

He was born December 14, 1882, in Bristol, England, the son of Arthur William Prichard and Sarah Adye Prichard.

Having attended Clifton College in Bristol and received a B.A. degree from Trinity College, Oxford, in 1906, and his M.A. the following year, he came to this country, where he went to Johns Hopkins University and later graduated from the General Theological Seminary after a year's work, in 1912. At this time he was made deacon, and a year later became priest.

Dr. Prichard married Lucette M. Hutton in Baltimore, August 29, 1907, six years before his ordination to the priesthood. They had four children.

From 1912 to 1914 he served as assistant at St. Peter's Church, Morristown, N. J. After that period he went to St. Mark's Church, Mt. Kisco, as rector. He has been executive secretary of the nationwide campaign in the diocese of New York, general chairman of the Church Congress, and secretary of the finance committee. Elected honorary canon of the Cathedral of St. John the Divine, New York City, in 1920, he was acting dean of the Cathedral from 1924 to 1925. He was also a deputy to the provincial synod and a member of the diocesan standing committee.

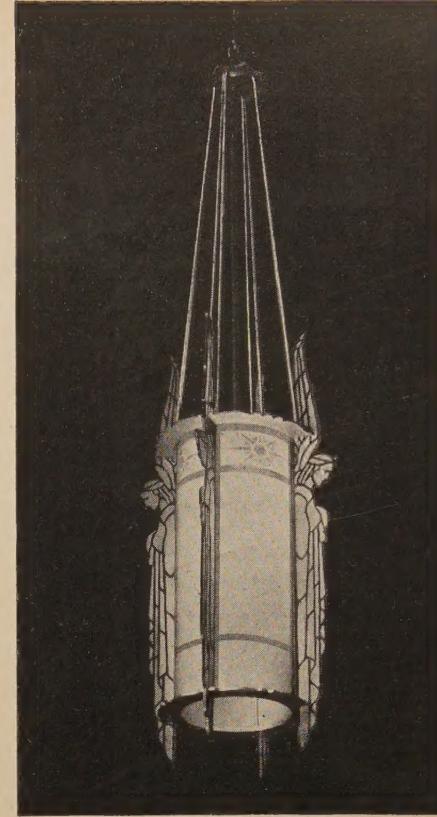
Among his writings are included *Three Essays in Restatement*, 1920; *Christian Stewardship*, 1922; *The Sower*, 1923; *The Minister, the Method and the Message*, 1933; and *What Did Jesus Think?* (with Brown-Serman), 1935.

## Archie T. L. Tsen

The National Council has just received word of the death on March 18th of Archie T. L. Tsen, for years treasurer and later president of the board of mission of the Chung Hua Sheng Kung Hui. The announcement comes through Arthur Allen.

Mr. Tsen was 57 years old, and the information received gives no cause of death. He had been a compradore of a large business firm, a lucrative position, which some 12 or more years ago he relinquished to give his time almost entirely to volunteer work for the Church. He spent much time traveling at his own expense to the principal cities of China to raise money for the board from among Chinese Christians, and several times he made the arduous trip to Sian to encourage the workers there, and help them solve the problems inevitable in such an adventurous missionary project. In 1937 Mr. Tsen had planned a trip to the United States, and attendance at General Convention in Cincinnati, but was prevented from making the journey.

Shortly after completing his studies at Boone School and Boone College, Mr. Tsen taught at Boone Middle School. At the meeting of the synod of 1931, he undertook to raise \$20,000 (CC) for the endowment of a missionary episcopate in Shensi. At the 1934 meeting of the synod he was able to announce that over \$25,000 had been raised, which permitted the synod to elect Bishop Shen Tze Kao and send him to his field.



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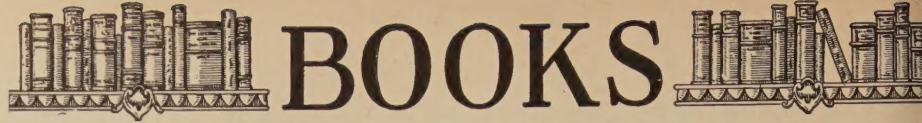
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JEAN DRYSDALE, EDITOR

## New Edition

THE WAYS AND TEACHINGS OF THE CHURCH. By Lefford M. A. Haughwout. Morehouse-Gorham Co. 60 cts.

This is a new edition of a book first published in 1907. Since that time it has been used to great profit by hundreds of Churchpeople. It is useful for confirmation classes or for Church schools. It covers history, doctrine, and symbolism.

In comparing it with the former edition, the text has been enriched and made much clearer in many sections, although the illustrations are not so numerous in this edition—probably because of the paper shortage.

I think we have all found the great usefulness of workbooks during the past few years and while the class work at the end of each lesson is good, I rather wish someone would bring out a workbook to go with this course of instruction, for I believe it would increase its effectiveness.

GORDON E. GILLETT.

## Creedal Fundamentals

WHAT A MAN CAN BELIEVE. By James D. Smart. The Westminster Press, Philadelphia, Pa. \$2.00.

Dr. Smart's book is addressed to laymen and rather should be entitled "What A Man Ought to Believe." It is written from the standpoint of traditional orthodoxy and conservative Presbyterianism. There is no taint of heterodoxy in its pages; it is theologically "correct." The author carefully, and at times adroitly, evades the controversies, doubts, and confusions that trouble the youth of today.

Dr. Smart has, however, given us a comprehensive and lucid interpretation of the great creedal fundamentals of the Christian faith. No one can read these chapters without coming to a better understanding of his own religious experience, even though he may differ at points with the author's findings. They challenge him to bring his religious thinking before the bar of reason and Revelation. The most unsatisfactory chapter is the one headed "The Church of Christ." While he does define the Church as "a body of people in whom Jesus Christ himself lives again to work His work, to speak His words, and to feed the souls of man," nevertheless the stress is laid upon the Church as "a fellowship": the recognition of the Sacramental character of the Church is glimpsed but not emphasized or explained. The author in discussing the doctrine of the Real Presence declares

"the expectation of the Roman Catholic worshiper is that in the mystic act of the Sacrament God will come to him. The expectation of the Protestant worshiper should be that, as he waits in faith before the word of the Scripture, God himself will come and speak to him the message which he needs to hear." This may be good Protestant teaching, but it would hardly

satisfy the believer in the divine character of the Sacrament.

All will agree in the purpose of the book to demonstrate that the Christian faith is more than a mere giving of intellectual assent to certain theological dogmas; "there is no knowledge of Christ in truth without commitment of life."

REYNOLD E. BLIGHT.

# CLASSIFIED

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MOREHOUSE-GORHAM CO., New York State wants persons with Religious Education background for store sales work. Preferably between ages 25-40 years. Application by letter only. Good educational background and experience in Religious Education. Must be member of Episcopal Church. State salary desired. Permanent position. Morehouse-Gorham Co., 14 East 41st St., New York 17, N. Y.

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ORGANIST-CHOIRMASTER, mature experience, would like change. Fifteen years in present post. Would like mixed choir and good organ. Reply Box A-1859, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, now in a New England parish, desires full-time position in wide-awake parish. Young, energetic, 4-F, married man available for term beginning September 19. Would consider part-time offer. Locality not prime factor but prefer warm climate. Reply Box M-1875, The Living Church, Milwaukee 3, Wis.

PRIEST desires parish. Sound Churchman. Diligent Pastoral worker. Married, no children in fifties, consider \$2,500 and rectory. Reply Box J-1871, The Living Church, Milwaukee 3, Wis.

PRIEST, must move to healthful climate. Wonders if there is an Episcopal Parish made up of working-class people; Catholic in worship and siring short "liberal" sermons. Reply Box T-1870, The Living Church, Milwaukee 3, Wis.

## IF YOUR COPY IS LATE

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

BAILEY, Rev. LEWIS J., formerly rector of Trinity Church, Seattle, is to be rector of Christ Church, Seattle, effective June 1st. Christ Church is adjacent to the campus of the University of Washington and ministers to the students and many trainees as well as to a large parish.

MANSON, Rev. ALEXANDER B., formerly rector of St. John's Church, Corsicana, Tex., is now rector of St. Andrew's Church, Douglas, and St. Matthew's Church, Fitzgerald, Ga. Address: St. Andrew's Church, Douglas, Ga.

BECKINGBOTTOM, Rev. CHARLES S., formerly rector of Christ Church, Indianapolis, Ind., is to be rector of St. Paul's Church, Columbus, Ind., effective June 1st.

BEGROW, Rev. EDWARD A., formerly of St. Peter's Church, Kingston, Ontario, Canada, is now in-charge of the Northwestern Missions of Montreal. Address: Holy Trinity Rectory, Swan Lake, Vt.

LEWIS, Rev. GLENN FULLER, formerly rector of Grace Church, Mansfield, Ohio, is to be rector of St. Clement's Church, St. Paul, Minn., effective May 15th. Address: 945 Ashland Ave., St. Paul, Minn.

VALLETT, Rev. HARRY W. T., formerly rector of St. Paul's Church, Watertown, Wis., is to be rector of Zion Church, Oconomowoc, Wis., effective May 15th.

ROGERS, Rev. G. GLADSTONE, formerly priest-in-charge of the Church of the Good Shepherd, Lake Wales, Fla., is to be rector of St. Barnabas' Church, DeLand, Fla., effective June 1st.

WILSON, Rev. JAMES M., formerly chaplain of St. Luke's Hospital, Shanghai, China, is now *locum tenens* of the Church of the Advent, Louisville, Ky. Address: 1300 Everett Ave., Louisville 4, Ky.

The following chaplains were promoted from 1st Lt. to captain: BENNETT, WALTER McDADE; CAUTION, GUSTAVE H.; FORESMAN, MAX W.; LETHERMAN, JOHN S.; POLLOCK, WILLIAM D.; SCULLY, ERNEST W. S.; WILBUR, PAUL D.; YOUNG, WILLIAM T.

FRICK, Rev. HERBERT W., 200 Atlantic Ave., Point Pleasant, N. J., is no longer with the Army Chaplains' Corps.

## Military Service

COOKSON, Rev. MILTON A., formerly vicar of St. Andrew's, Spokane, Wash., is now naval chaplain with the rank of Lt., s.g. Address: Chaplains' School, Williamsburg, Va.

The following priests of the Church graduated from the Chaplains' School, Williamsburg, Va., April 23d:

BAYNE, Chaplain STEPHEN FIELDING, JR., of New York City.

HARDMAN, Chaplain GEORGE DAVID, of Southborough, Mass.

The following priests have been appointed to the Army Chaplains' Corps:

MALONE, Chaplain EDMUND LUCIEN, JR., 2220 Ave. E, Bay City, Tex.

MARKEY, Chaplain RALPH, 1203 Utica St., Oriskany, N. Y.

## Resignation

SHIPLEY, Ven. MALCOLM A., has resigned as rector of Trinity Church, Hoboken, N. J., after a rectorship of 31 years. Address: 155 Main St., Port Murray, N. J.

## Ordinations

### PRIESTS

ALASKA—The Rev. ALBERT NEWTON JONES was ordained to the priesthood in St. Matthew's Church, Fairbanks, Alaska, April 23d by Bishop Bentley of Alaska. He was presented by the Rev. Arnold Krone, who also preached the sermon. The Rev. Mr. Jones, who has served as minister-in-charge of St. Matthew's Mission, Fairbanks, since last November, is now priest-in-charge of St. Matthew's.

# CHURCH SERVICES

TO TO CHURCH! That slogan, sounded round the world, might well put end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector

St. Peter's Church, Lewes

Rev. Nelson Waite Rightmyer

11:00 A.M.

Saints', Rehoboth Beach, 9:30 A.M.

S. ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Mary of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

day Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

11:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sun.

Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave); Chaplain Corps, U. S. Navy

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12:12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,

5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Reelif H. Brooks, S.T.D., Rector

Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30

Holy Communion; 12:10 Noonday Services: Thurs.: 11 Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., Rector

Rev. Wm. H. Dunphy, Associate Rector

Rev. Felix L. Cirlot, Th.D.

Sun.: Holy Eucharist, 8 and 9 A.M.; Matins 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.

Daily: Matins, 7:15 A.M.; Eucharist Daily 7:30 A.M. Also Wednesday at 7 and Thursday and Saints' Days, 9:30 A.M. Evensong, 5:30 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway

Sundays: Mass, 7:30 and 10:45 A.M.

Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.

Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M.

E.P.; 1st Sun. of month, H.C. also at 8 P.M.

Thurs. 7:30; 11 H.C.

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## FLOWER ARRANGEMENT IN THE CHURCH

By Katharine Morrison McClinton

A Book For All Altar Guilds And Those Who Love Flowers

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- Chapter I—General Rules of Church Decoration
- Chapter II—Colors for Church Decoration
- Chapter III—Flowers Suitable for Church Decoration
- Chapter IV—Simple Rules of Flower Arrangement
- Chapter V—Altar Fittings
- Chapter VI—Christmas Decorations for the Church
- Chapter VII—Decorating the Church for Easter
- Chapter VIII—Other Church Festivals and Celebrations
- Chapter IX—Decorating the Church for Weddings
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ACH week, members of Altar Guilds arrange flowers in thousands of churches all over the country. No matter how small the church—no matter how large the church—the arrangement of flowers on the Altar is a matter of paramount importance. It can be done artistically or it can be done haphazardly. There is an art to flower arrangement and this book will help you to cultivate this art.

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